The Open Court

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Devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea

Founded by Edward C. Hegeler

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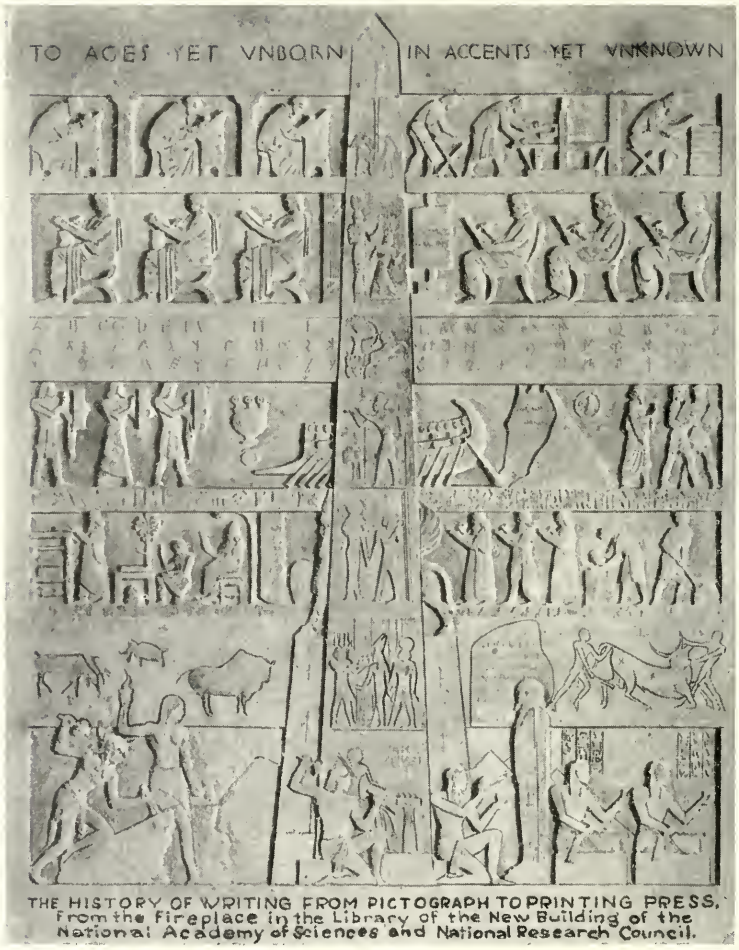

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GENERATION AND REGENERATION[1]

AN ESSAY ON SEXUAL PROBLEMS

BY WILLIAM LOFTUS HARE

I. GENERATION IN BIOLOGY

MICROSCOPIC observation of unicellular life has revealed the fact that in the lowest forms reproduction takes place by fission. Growth follows on nourishment until the maximum size for the species is reached and then the organism divides its nucleus into two, and soon afterwards its body. Given the normal conditions—water and nourishment—this appears to exhaust its functions: but in the case of a denial of these conditions there is sometimes observed a reconjunction of two cells, from which rejuvenation but not reproduction may result.

In multicellular life there is nourishment and growth, as in the life below it, but a new phenomenon is observed. The group of cells constituting the body are mostly differentiated to separate functions: some for obtaining nourishment, some for its distribution, some for locomotion and some for protection, as, for instance, the skin. The primitive function of fission is abandoned by those to whom new duties are assigned, but is preserved by those cells which occupy a more interior position in the organism. These are guarded and served by the others which have undergone varied differentiation, while they themselves remain as they were. They divide as before, but *within* the multicellular body; and at length some are extruded from it. They have, however, gained a new power: instead of dividing in two as their ancestors did, they undergo segmentation or multiplication of nuclei without separation. This process continues until the organism has reached the normal size and structure of its multicellular species. But in the

[1] This essay was awarded honorable mention by the Walker Trust.

body we may observe a new feature; the original deposit of germ-cells are not only or chiefly extruded for external reproduction; they themselves supply a continuous stream of fresh units from their group for interior differentation, wheresoever they are needed. These undifferentiated germ-cells are thus performing two functions simultaneously, namely: internal reproduction for the building up of the body and external reproduction for the continuation of the species. Here we may clearly distinguish two processes, which we shall call *regeneration* and *generation*. One point more is important here: The regenerative process—internal reproduction—is fundamental for the individual and therefore necessary and primary: the generative process is due to a superfluity of cells, and is therefore secondary. Probably both are closely dependent on nourishment: for if this be low there will be a deficiency of internal reproduction and no necessity for, or possibility of, external reproduction. The law of life, then, at this level is to *feed the germ cells*, firstly for regeneration, secondly for generation. In case of deficiency, regeneration must take the first place and generation be suspended. Thus we may learn the origin of the suspension of reproduction, and follow it to its later phases of human continence and asceticism generally. Inner reproduction can never be suspended except at the cost of death, the normal origin of which is thus also discerned.

II. Regeneration in Biology

Before passing to the animal and human species, in which sexual differentiation has reached its highest phase, and become the norm, we must glance at the intermediate form of reproduction, namely, that which preceded the bi-sexual and followed the non-sexual forms. It has received the mythological name "hermaphrodite," because it possessed both male and female functions. There still remain a few organisms which exhibit this condition, in which the internal multiplication of germ-cells goes on as above described, but instead of their entire extrusion for external growth they are only temporarily extruded and passed by intrusion to another part of the body, where they are nurtured until able to begin a life of their own.

The law of growth seems to be that individuals, whether unicellular, multicellular or hermaphrodite, have the potentiality of developing to the stage reached by the parent creature at the time of their extrusion. Thus it is the individual that progresses; each time it gives birth to offspring it is or may be in itself in a higher state of organization than it was before; consequently its offspring will be able to reach the normal point of development attained by its parent. The length of the reproduction-period for each species and each individual will differ; but ideally it extends from maturity to approaching decline. Premature or decadent reproduction will secure an inferior offspring according to its dominant conditions. Here, then, we perceive a law for sexual ethic derived from physical conditions: the period when generation is most favorable to the reproduction of the species and to regeneration is full maturity only.

I pass by the history of the differentiation in sex which follows the hermaphrodite, because it is a fact which may be taken for granted. It is necessary to observe, however, a new condition that has made its appearance with the bi-sexual forms. Not only have the "two halves" of the hermaphrodite become physically separate, but each continues to produce germ-cells independently of the other. The male continues the ancient, fundamental process of internal reproduction by the multiplication of germ-cells (which for external reproduction by extrusion and intrusion are known as *spermatozoa*); the female does likewise, reserving rather than extruding the *ova* for impregnation by the male germ-cells. In both cases regeneration is primary and absolutely necessary for the individual. Every moment of growth from conception onwards exhibits the increasing process of regeneration. At maturity in the human species generation may take place, but not necessarily for the good of the individual, only for the race. Here, as in the lower forms, if regeneration ceases or is imperfectly performed, disease or death will supervene. Here, too, there is rivalry of interest between the individual and the future race. If there be not superfluity the use of the germ-cells for generative reproduction will deprive the process of regeneration (internal reproduction) of some of its material. As a matter of fact, among civilized human beings sexual intercourse is practised vastly more than is necessary for the production of the next generation, and is carried on at the expense of internal reproduction, bringing disease, death and more in its train.

Another, and perhaps closer glance may be taken of the human body, using that of the male as an example, though *mutatis mutandis,* the female exhibits similar processes.

The central reservoir of germ-cells is the most ancient and fundamental location of biological life. From the first the embryo, daily and hourly, grows by the multiplication of cells nourished by the mother's secretions; here again *feed the germ-cells* is the law of life. As they multiply and differentiate, they assume new forms and functions, transitory or permanent as the case may be. The moment of physical birth makes little difference to the process: now through the lips instead of through the *nexus* the infant takes nourishment to feed the germ-cells; these in their turn rapidly multiply and pass all over the body to places where they are needed, as they always are, to make good disused tissues. The circulatory system absorbs these cells from their primal seat and disperses them to every part of the body. In great groups they take on special duties and form and repair the different organs of the body. They undergo death a thousand times so that life may be preserved in the society of cells to which they belong, all these "corpses" going to the periphery, and especially to the bones, teeth, skin, and hair, hardening in such a way as to give strength and protection to the body. Their death is the price of the higher life of the body and all that is dependent upon it. If they did not take nourishment, reproduce, disperse, differentiate and eventually die, the body could not live.

From the germ or sexual cells as already said come two kinds of life: (1) internal, or regenerative; (2) external, or generative. Regeneration, then, as we have called it, is the basis of the life of the body, and it draws its life from the same source as does generation. Hence it may be perceived how, in given circumstances, the two processes may be formally opposed to one another: and more than formally; they may be actually at enmity.

III. Regeneration and the Unconscious

The process of regeneration is not and cannot be mechanistic in character, but like the primitive fission, is vitalistic. That is to say, it exhibits intelligence and will. To suppose that life separates, differentiates and segregates by a process that is purely mechanistic is inconceivable. True, these fundamental processes are so far re-

moved from our present consciousness as to seem to be uncontrolled by the human or animal will. But a moment's reflection will show that just as the will of the fully developed human being directs his external movements and actions in accordance with the guidance of the intellect—this, indeed, being its function—so the earlier processes of the gradual organization of the body must, within the limits provided by environment be allowed to be directed by a kind of will guided by a kind of intelligence. This is now known to psychologists as "the unconscious." It is a part of our self, disconnected from our normal daily thinking, but intensely awake and alert in regard to its own functions—so much so that it never for a moment subsides into sleep as the consciousness does.

The unconscious, then, is the vital force which superintends the complex processes of regeneration. Its first task is the segmentation of the impregnated ovum and thereafter, until death, it continues to preserve its appropriate organism by absorbing and despatching the fundamental germ cells to their respective stations. Though I here may seem to contradict many notable psychologists, I would say that the Unconscious is only concerned with the individual and not with the species: therefore, first with regeneration. Only in one sense can the Unconscious be said to concern itself with the future generation: to whatsoever state of organization its energy has brought the individual that the Unconscious seeks to conserve. But it cannot do the impossible; it cannot, even with the help of the conscious will, prolong life indefinitely. Therefore it reproduces itself by the impulse of sexual intercourse, in which it may be said the Unconscious and the conscious wills unite. The gratification, normally, of sexual intercourse may be taken as a sign of there being some purpose to be served beyond that of the individual, who eventually pays a price more heavy than he knows. This truth is expressed intuitively in the words of the Hebrew writer who puts a solemn warning into the divine lips: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children" (Gen. iii., 16).

IV. Generation and Death

It is undesirable to load this article with extracts from the writings of scientific specialists, but as the matter here dealt with is so important, and popular ignorance so widespread, I am compelled to make some authoritative quotations. Ray Lankester says:

"It results from the constitution of the protozoon body as a single cell, and its method of multiplication by fission, that death has no place as a natural recurrent phenomenon among these organisms."

Weismann writes: "Natural death occurs only among multicellular organisms, the single-celled forms escape it. There is no end to their development which can be likened to death, nor is the rise of new individuals associated with the death of the old. In the division the two portions are equal; neither is the older nor the younger. Thus there arises an unending series of individuals, each as old as the species itself, each with the power of living on indefinitely, ever dividing, but never dying."

Patrick Geddes writes (in *The Evolution of Sex*, from which the above extracts are taken): "Death we may thus say is the price paid for a body, the penalty its attainment and possession sooner or later incurs. Now by a body is meant a complex colony of cells in which there is more or less division of labour" (p. 20).

Again to quote Weismann's striking words: "The body or *Soma* thus appears to a certain extent as a subsidiary appendage of the true bearers of life—the reproductive cells."

And Ray Lankester has the same idea: "Among multicellular animals certain cells are separated from the rest of the constituent units of the body. . . . The bodies of the higher animals which die, may from this point of view be regarded as something temporary and non-essential, destined merely to carry for a time, to nurse and to nourish, the more important and deathless fission-products."

But the most striking, and probably most surprising fact among the data before us is the close connection, in higher organisms, between reproduction and death, a subject upon which many scientists write with clarity and certainty. *The nemesis of reproduction is death.* This is patent in many species, where the organism, sometimes the male and sometimes the female, not infrequently dies in

continuing the life of the species. Survival of the individual after reproduction is a triumph of life that is not always attained—in some cases never. In hs essay on death Goette has well shown how closely and necessarily bound together are the facts of reproduction and death, which may both be described as katabolic crises. Patrick Geddes writes on this subject (p. 255 *op. cit.*): "The association of death and reproduction is indeed patent enough, but the connection is in popular language usually misstated. Organisms, one hears, have to die; they must therefore reproduce, else the species would come to an end. But such emphasis on posterior utilities is almost always only an afterthought of our invention. The true statement, as far as history furnishes an answer, is not that animals reproduce because they have to die, but that they die because they have to reproduce."

And Goette says briefly: "It is not death that makes reproduction necessary but reproduction has death as its inevitable consequence."

After giving a large number of instances, Geddes concludes with these remarkable words: "In the higher animals, the fatality of the reproductive sacrifice has been greatly lessened, yet death may tragically persist, even in human life, as the direct nemesis of love. The temporarily exhausting effect of even moderate sexual indulgence is well known, as well as the increased liability to all forms of disease while the physical energies are thus lowered."

This discussion may be summed up briefly and, I hope, conclusively, by saying that in human life the sexual act is essentially katabolic (or a movement towards death) in the male and in parturition of the offspring it is katabolic for the female.

A whole chapter could be written on the effect of undue indulgence on the health of the body. Virility, old age, vitality and immunity from disease are the normal lot of nearly or quite continent persons. A proof of this, if a rather unpleasant one, is derived from the fact that a very large number of diseases in men have been and are cured by the artificial injection of *semen* into debilitated persons.

There may well be a resistance in the mind of the reader to accepting the conclusions offered in the present section of this essay. People will hastily point to the many old and apparently healthy persons who have been parents of large families; they will quote statistics which show that the married live longer than the celibate, and so forth. Neither of these arguments have force in face of the fact

that death, scientifically conceived, is not an event which occurs at the end of life but a process which begins—as shown by the authorities I have quoted—with life itself, and continues, moment by moment, to run along side with life. Anabolic repair and katabolic waste are the parallel forces of life and death. The first leads in the race during youth and early manhood; in middle life they run neck and neck, but in decline the death process gains the lead, and with the last breath, conquers. Everything which leads to this conquest, which hastens it by a day, a year or a decade, is part of the death process. And such, indeed, is sexual intercourse, especially when practiced to excess.

It is sufficient to say here to those who doubt the authority of my words above that they may do well to consult a most interesting and informative work entitled *The Problem of Age, Growth and Death,* by Charles S. Minot (1908, John Murray), in which the author expounds the physiology of decay and death. Not being a medical book, but a group of popular lectures, specific diseases and sexuality are but lightly discussed. The one fact upon which I rely is that natural death is a *process,* not an isolated event. But the book that I value above all others on the subject of sexuality is *Regeneration, The Gate of Heaven* by Dr. Kenneth Sylvan Guthrie (Boston; The Barta Press), whose title indicates a predominantly spiritual aim, although the physical and ethical aspects are fully discussed, supported by hosts of scientific and patristic authorities Strangely enough, however, the author does not emphasize the relation of sex to death, which is the subject of this section of my essay.

V. The Organ of the Mind

The extent of the static opposition between generation and regeneration may be realized when we consider the higher functions of the body, and particularly the physical organ of the mind. The nervous system—cerebro-spinal and sympathetic—are, like all other organs, built up of cells that have once been germ-cells, drawn from the deepest seat of life: in continuous streams they are distributed and differentiated to the ganglia of the systems, and, of course, in immense quantities, to the brain. Withdrawal of germ-cells from their upward, regenerative course for generative or merely indulgent purposes, deprives the organs of their full replenishing stock of life, to their cost, slowly and ultimately. It is these physical facts

which constitute the basis of a personal sexual ethic, counselling moderation if not restraint—at any rate, explaining the origin of restraint, as said above.

I do not hesitate to add to this section one illustration, out of several which might be adduced, to show how closely, in some philosophical systems, continence is believed to minister to mental and spiritual vigour. I allude to the Indian system of Yoga. The reader may refer to any of the standard translations of *Patanjali's Yoga Sutras* (that by James H. Woods in the Harvard Oriental Series is the best known to me) in order to test the brief statement I now make.

It is probably known to those who are familiar with Indian religious and social life that asceticism was and is still practiced by the Hindus. Originally called *tapas*, it had two aims, one to maintain and increase the powers of the body and the other to transcend the normal powers of the mind. Traditionally, one is known as *hatha-yoga*, and is carried to extraordinary degrees of attainment, making bodily perfection an end in itself. The other, known as *raja-yoga*, is directed rather towards intellectual and mystical development. Yet the two systems have in common an essential physical ethic, to which I now call attention. This is set forth in the classical *sutras* of Patanjali, and in many later works derived from this master psychologist of ancient India.

Among the "hindrances" to the desired attainment "passion" is said to be the third: (II.7) Passion is that greed or thirst or desire for either pleasure or the means of attaining it, says the philosopher. Pleasure is to be rejected by the yogin because it is intermingled with pain (II.15). That disposes of the psychological attraction of sexuality, and in later *sutras* we are led to physical considerations.

There are eight aids to yoga's end; the first and second are called "Abstentions and Observances" and constitute the preliminary ethic which the yogin must observe.. It is astonishing that the many babblers on the yoga systems either do not know or refrain from saying that the fourth abstension is "Abstinence from incontinence" (II.30), and that "Continence is the control of the hidden organ of generation."

But the consequences of the abstension from incontinence are remarkably rich according to this philosopher, who says (II.38): "As soon as he is grounded in abstinence he acquires energy—that is power. By the acquisition of which he accumulates qualities such

as minuteness . . . and when perfected he is endowed with the eight perfections, of which the first is called 'Reasoning.' He is able to transfer his thinking to his hearers."

Happy man! Rare attainment! A modern Indian scholar, M. N. Dvivedi has a very significant comment on this sutra, with which I will conclude. He says: "It is a well-known physiological law that the *semen* has great connection with the intellect, and we might add the spirituality of man. The abstaining from waste of this important element of being, gives power, the real occult power such as is desired. No *yoga* is ever reported successful without the observance of this rule as an essential preliminary."

It only remains to be said that in the many commentaries on *yoga* the purpose and process are veiled in quasi-scientific mythology. The "power" is said to creep silently like a serpent from the lowest *chakram* to the highest: that is, from the testes to the brain.

VI. Personal Sexual Ethic

Ethic in general is derived from facts given in the experience of life, whether of individuals or societies or the race. Historically, it has often been formulated by some outstanding personality, and sometimes invested with a divine or semi-divine authority. Moses, The Buddha, Confucius, Socrates, Aristotle, Christ, and the great moralists and philosophers who in all countries followed them, all proposed, each in their separate day and country, some criterion by which human conduct might be tried. A general ethical system is dependent, then, upon metaphysics, psychology, physiology and sociology, which together supply the facts or supposed facts, which speak for themselves. A personal sexual ethic, therefore, for any age or civilization will be drawn from the data which most impress men in their own experience. This personal sexual ethic, like the social sexual ethic, varies from age to age, but it has some elements of stability in it, which are more or less permanent.

In attempting to formulate a personal sexual ethic for these times, one would draw from all known facts and probabilities, especially when these are confirmed by the experience of reliable observers. I am not assuming too much when I say that the facts adduced in my sections I to V suggest immediately to the mind of a candid and intelligent reader a number of logical and inevitable conclusions From the point of view of bodily, mental and spiritual

welfare, sexual continence would appear to be the irrefutable law deduced from the facts. But immediately another law springs up to challenge it—"the law in our members" as the Christian apostle calls it. We are in the presence of an antinomy—law contradicting law. The older law is that of Nature, whence we have the sexual impulse; the newer law is that of intuition, of science, of experience, of conviction, of ideal. Obedience to the older law tends to decay and premature death (speaking relatively); the path of the newer law is beset with difficulties so great that one hardly listens seriously to its voice. People cannot get themselves to believe this statement of the case. They begin at once to say: But, but, but? It is worthy of remark here that the formulation of the strictest ethic by *yogin, bhikkhu* and monk does not, as is so often believed, rest on mythologic fables or superstitions, but on an intuition of the physiological facts described in this essay.

I know of no modern writer who has stated the case for the sexual ethic for the Christian more forcibly or clearly than Leo Tolstoy, the now discredited idealist of what once was Russia. I print it here as an illustration of the old philosopher's views:[2]

102. The instinct of the continuation of the race—the sexual instinct—is innate in man. In the animal condition he fulfils his destiny by satisfying this instinct, and in so fulfiling it finds welfare.

103. But with the awakening of consciousness, it appears to man that the gratification of this instinct may increase the welfare of his separate being, and he enters into sexual intercourse, not with the object of continuing the race, but to increase his personal welfare. This constitutes the sexual sin. . . .

107. In the first case, when man desires to keep chaste[3] and to consecrate all his powers to the service of God, sexual sin will consist in any sexual intercourse whatever, even though it have for its object the birth and rearing of children. The purest marriage state will be such an innate sin for the man who has chosen the alternative of chastity.

113. The sexual sin, i. e., mistake, for the man who has chosen the service of chastity, consists in this: he might have chosen the highest vocation and used all his powers in the service of God, and, consequently, for the spread of love and towards the attainment of

[2] The reader should remember that Tolstoy's definition of *sin* has no theological connotation; sin is defined by him as that which constitutes an obstacle to the manifestation of *love*, which in its turn, is defined as universal good-will.

[3] The words chaste and chastity are used by the author in their Russian signification which includes complete abstinence from sexua lintercourse.

the highest welfare, instead of which he descends to a lower plane of life and deprives himself of this welfare.

114. The sexual sin or mistake for the man who has chosen to continue the race, will consist in the fact that by depriving himself of having children, or, at all events, of family relationships, he deprives himself of the highest welfare of sexual life.

115. In addition to this—as with the gratification of all needs—those who try to increase the pleasure of sexual intercourse diminish the natural pleasure in proportion as they addict themselves to lust.

It will be observed that Tolstoy's doctrine is an ethical relativity; the effective absolute is not fixed for man by God or some authoritative teacher, but is chosen by the individual himself. All that is necessary is that he should conform to the law he has accepted.

Such an ethic offers a series of descending prohibitions. To the man who has a conviction in favor of entire continence, and who intelligently controls himself for higher physical and psychic ends, any form of sexual indulgence is disallowed; to the man who has entered into the bond of marriage, sexuality outside it is forbidden. Further, promiscuous or irregular intercourse of the unmarried would nevertheless exclude such a degrading relation as prostitution, while any person engaging in the natural act should shun unnatural vices. Finally, to any class of person indulging at all, over-indulgence would be regarded as an evil, while for the immature and the youthful, indulgence should be postponed. Such is the system of sexual ethic.

I can hardly think that any one can be found incapable of understanding the nature of this general sexual ethic and there must be very few who would, on serious reflection, deny its force. There is a tendency, however, to meet such an ethic by sophistry of various kinds. People suppose that because continence is difficult, and undoubtedly rare, its advocacy is invalid. Logically they should say the same of fidelity in marriage—which is in some cases difficult—or restricted indulgence within it, or adherence to the natural practice. If they deny one ideal they may deny all and permit us to fall into the lowest vices and inordinate lust. Why not? The only reasonable and logical method is to follow the star above us, the star of the ideal that leads us out of one declension after another and enables us to conquer by the power of one law the power of its antinomy. Thus by the intelligent and volitional practice of this ethic a man may conceivably be raised from the unnatural vices of youth to natural indulgence even if promiscuous; from this he may

be drawn to the discipline of married fidelity, and, for the sake of himself and his partner, to such restraint as they are able to endure. The same ethic may lead him on to the higher victories of continence, or indeed catch him before he has sunk to the several lower phases of indulgence.

VII. Eros and Agape

The New Testament has much teaching in reference to "love," and adopts two conceptions, which must be separately examined. The first is that of *eros*, the passive love of life, of the world, of man and woman, of the manifold sensations and emotions that yield us pleasure. This *eros* is not a matter of our wilful choice: we are attracted here and repelled there; we gravitate to life itself, by forces that seem to be greater than ourselves, and to which we, for the most part, respond by appropriate action. Our likes and dislikes, our loves and hates, our affection and disaffection form one system in *eros*. For what does *eros* ask? For welfare: for the welfare of that separate personality in which the claims are felt most keenly—namely, for "myself." And that welfare is pursued with egoistic motive through every life, every generation, every nation, growing in intensity and remorselessness, until it reaches, as lately, a state of world-war. It passes through innumerable phases, adopts, by the aid of the intellect, all kinds of mechanical and economic devices, and is at the present moment incarnate in the system of modern civilization.

What, then, we may legitimately ask, was the Christian teaching about this *eros*, this love of life? Was it to be despised, neglected, resisted, or stamped out? Or, was it to be given free rein to attain its ends? All the teaching as to *eros* may be summed up in the simple words: "Your Heavenly Father knoweth what things ye have need of," and "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." *Eros* is not to be destroyed, but transcended; a higher aim is proposed by Christ which, if attempted with success, will lead to a "more abundant life" in which a purified *eros* has its share.

It is here we meet with the essential Christian Love, called in the New Testament, *agape*. We are able to understand at once its distinctive quality as compared with *eros*. *Agape*, unlike *eros*, is an act of personal will. It is "loving-kindness" that overrides attraction

and repulsion, and so can be extended to friend and enemy alike. Christian love emphatically is not, therefore, the weak and sentimental emotion it is so often supposed to be, but is, in its very nature, an effort of the will that rises above all emotion. It is not merely will, but *will qualified by goodness*, and the Christian, in exercising such love, accomplishes and facilitates for others the aims of their *eros;* like the Heavenly Father, he also "knows what things men have need of." By means of the faculties of imagination and compassion, he is prompted to meet their needs, for as he would that men should do for him, so he strives to do for them: for he knows that *eros* in them, as in him, asks for life. The Christian's conception of life therefore, does not deny the claims of *eros*, but emphasizes the duty of *agape*. Christian ethic is thus a new life-direction, a turning round from the way of the world, from the seeking of private welfare to positive goodwill and universal welfare.

The early Christians were taught, like other people, a "golden rule," but even though this were intelligible enough, they were taught also something still more lofty and metaphysical: men are to imitate God: as He is perfect in loving kindness, so also must His servants be: "because God is love"; *hoti ho theos agape estin* (Matt. v., 48: John Ep. I., iv., 8).

VIII. Social Sexual Ethic

Just as Society is the extension and co-ordination of the activities of individuals, so a social sexual ethic rises out of a personal one. In other words, society requires additions to and qualifications of the personal ethic, and the chief instance of these is the institution of marriage. A great deal has been written upon the history of marriage by learned scientists, and the data collected are immense. Nothing but the bare conclusions need be cited here in order to enable us to refer to modern expedients that are being offered.

Anciently, and arising out of the facts of human reproduction, the mother was naturally the more important of the two partners. She was, as she still is, the chief agent of Nature's process. Within her and around her are the centers of family growth. Consequently matriarchy, or the rule of the mother, was once widely recognized, and polyandry, the practice of associating several males with the central female, was admitted. There are vestiges of this system still in vogue among the primitive tribes of Asia. Out of it, and partly as a consequence of tribal association, the status of the husband was

evolved. One of the several men associated with the mother—the strongest and most attractive defender—was raised to a position of preference. Indeed the word "husband" contains the history of the institution down to early Scandinavian times. He was *husbuondi*, the housedweller, bound, as others were not, to the house. Eventually, the husband became the master of the house, and one of this class the chief or king of the tribe; and just as under the matriarchy the practice of polyandry appeared, so under male rule the practice of polygamy developed.

Psychologically, therefore, if not socially, man is naturally polygamous and woman naturally polyandrynous. As a male, the man radiates his desire in many directions always lighting for the time being on the most attractive of the opposite sex. And similarly with the female. But human society, both primitive and modern, could not exist unless some check were placed upon the promiscuous, natural, psychological impulses, which are, in all species and kingdoms below the human, exhuberant and prolific. The check invented by Society inevitably was marriage, and eventually monogamous marriage. Its only alternative is promiscuity and the utter disruption, at least, of the present form of Society. We can, of course, see the contest going on before our eyes. Prostitution, irregular and non-legal unions, adulteries and divorces are the day-to-day evidence that monogamous marriage has not established itself in power over the older and more primitive relationships. Will it ever do so?

Meanwhile, notice must be given to an expedient that has long been secretly present with us, but has lately shown its face without shame. It is called "Birth Control," and consists in the use of chemical and mechanical means for preventing conception. Conception, of course, apart from its burden upon the woman, places a restraint for a considerable time upon the man, especially upon the man of good feeling. Birth control or contraception removes all prudential motives for self-restraint, and makes it possible for sexual indulgence in marriage to be limited only by the diminution of desire or the advance of age. Apart from this, however, it inevitably has an influence outside the marriage relation. It opens the door for irregular, promiscuous and unfruitful unions, which from the point of view of modern industry, sociology and politics, are full of dangers. I cannot go into these here. It is sufficient to say that by contraception, inordinate sexual indulgence both in and out of marriage is facilitated and, if I am right in my foregoing physiological arguments, evil must come to both individuals and the race.

IX. Conclusion

Like the seed cast by the sower, this essay will fall into the hands of some who will despise it, of those who from incapacity or sheer idleness will not even understand it. In some of those who for the first time hear of its ideas, it will rouse opposition and even anger; but to a few it will appeal as truthful and useful. Yet even they will find doubts and questions rising in their minds. The simplest of them will say to me: "According to your arguments sexual intercourse ought not to take place; the world would then become unpeopled—which is absurd! Therefore you must be wrong." My reply is that I have no such dangerous nostrum to offer. "Birth control" is the most potent form of birth prevention and will depopulate the world faster than the attempted practice of continence. My purpose is a simple one: by offering certain philosophic and scientific truths as a challenge to ignorance and indulgence, I desire to help to purify the sexual life of our time.

OPENING THE MISSISSIPPI—A CIVIL WAR DRAMA

BY CHARLES KASSEL

THE life of Edwin Miller Wheelock, as it approaches the critical period of military operations by the Northern armies in the Department of the Gulf, becomes intertwined with events in Louisiana of which a full and connected narrative is wanting in the authoritative histories. The setting for the earlier stages of his career lay ready to hand in richly freighted volumes but with his appointment as one of the superintendents of negro labor at New Orleans on February 20, 1863, we enter a theater of action, carrying an alluring story of its own and of which the details must be gathered into order and sequence before the ensuing chapters of this biography can be read in their true light.

In the issues of the present magazine for February and July, 1922, March, August, and December, 1923, March and July, 1924, and April, 1925, we reviewed in detail to this point the remarkable career of the author of *Proteus*—of which career as a whole a bird's-eye view had been afforded by a brief life-sketch in the September issue, 1920—and in the September number, 1925, we dealt with the first month's labors of George H. Hepworth and the subject of our biography as joint superintendents of negro labor in the Department of the Gulf under General Banks.

The report of Hepworth, under date of March 24, 1863, with its pictures of plantation life in war-time along the Mississippi, was a recital of surpassing interest, but this document is merely the briefest hint of an elaborate series of adventures which in the course of their official and unofficial travels these two clergymen encountered. It was a picturesque region, somewhat apart from the arena of war, over which they fared, but with peculiar dangers and a peculiar attraction of its own, and the record of their wanderings is no unimportant memorial of one of the world's epic contests.

No spectacle, perhaps, in all that colorful struggle, was stranger than this of two Northern ministers, in the very heart of the old South, leading armed troops from plantation to plantation and judging between the slaves and their masters. An abolitionist of a few years before who could have conceived so wildly improbable a dream would have been laughed to scorn. Not even the pages of fairy lore and fiction held anything more extraordinary. Well worth while indeed is it to piece together from the historic material of the period a connected tale of the military operations surrounding these heroes as a kaleidoscopic background for the absorbing story of their adventures to follow.

To split asunder the Southern confederacy by a conquest of the Father of Waters was the aim of the Federal government in the fall of 1862. With the Mississippi, in the striking phrase of Lincoln, "rolling once more unvexed to the sea," Southern arms would be at a fatal disadvantage and the re-establishment of the Union might early be looked for.

The great river in its lower reaches pursues a serpentine course, and in their huge windings the turbid waters roll under great bluffs past the highlands of Tennessee and Mississippi, and likewise, here and there, in Louisiana. Crowning these cliffs, along the coils of the mighty stream, were Memphis, Port Hudson and Vicksburg, and lying at an advantageous point on the river also was Baton Rouge.

It is plain that the control of the Mississippi would cut off from the Confederacy the opulent states of the Southwest, which were feeding Southern armies and replenishing their ranks. New Orleans had been captured in the spring of 1862 and in June of that year Memphis had fallen, but Vicksburg still remained in the possession of the South, and Port Hudson as well, and between them the broad floods of the Mississippi moved for two hundred and fifty miles. In this situation Vicksburg was the key to the control of the great waterway from the tier of loyal states in the North to its outlet in the Gulf, and with Vicksburg gone Port Hudson must fall and the grandiose object of the Federal government would be accomplished.

When Banks, who had been sent with fifteen or twenty thousand men to succeed Butler in command of the Department of the Gulf, arrived at New Orleans in the middle of December, 1862, he carried orders from Halleck, the General-in-Chief, to advance up the Mississippi and in co-operation with Grant to gain a foothold and a line of communication by land from New Orleans to Vicksburg,

and when this should have been attained he was to occupy the Red River country for the protection of Arkanasas and Louisiana and as a basis for future operations against Texas, toward which, because of the situation of Mexico and foreign intermeddling there, the eyes of Lincoln turned anxiously.

These plans could not be fulfilled to the letter and Banks was subjected to criticism in the report of Halleck. These criticisms, however, were in reality undeserved. There were no motor cars in those days, the electric telegraph was not available to the Union forces, the telephone was unknown, wireless and aeroplane were not, and, accordingly, before a letter from one general to another could reach its destination weeks might elapse and then the movement proposed might have become needless or impossible. It was such difficulties as these that brought on the confusion and misunderstanding between Grant, Halleck and Banks, and in the monumental life of Lincoln by Nicolay and Hay, the last named general is acquitted of all blame.

After the fall of New Orleans in the spring of 1862, Farragut resolved to join a fleet of Federal vessels above Vicksburg. Accordingly he despatched several of his ships up the Mississippi and these in the course of their voyage captured Baton Rouge, which was unfortified but was supplied with fuel and afforded excellent coaling facilities. Thus Baton Rouge came under Federal control. Later Farragut succeeded in passing the fortified heights of Vicksburg and in joining the Federal fleet above.

Vicksburg itself, however, smiled at the vain effort of the Federal vessels to reduce the fortifications, and, emboldened by the apparent safety of the city, Van Dorn concluded to essay the re-capture of Baton Rouge, and to this end entrusted an expedition into the hands of General John C. Breckenridge, former Vice-President of the United States and quondam candidate for the Presidency.

It was quite important for the Confederate interests to re-capture Baton Rouge. The North end of Red River was infested by Federal gunboats plying up from that place, thus blockading the river against use by the Confederacy, and as a strategic base for operations against New Orleans with the possible capture of that city from Union control it was by no means to be despised. The battle of Baton Rouge, however, on August 5, 1862, ended in a defeat for Breckenridge, and, leaving the city in the hands of its captors, he retreated to Port Hudson, twenty-five or thirty miles farther up

the river. This point was of high importance as guarding with Vicksburg the intervening stretches of the Mississippi and thus protecting the supplies for the Confederate armies coming from Arkansas by way of Red River. Accordingly, the heavy fortification of Port Hudson was begun and the beginning of the new year was to see that stronghold ready for defense against the attack which could easily be foreseen.

In the meanwhile, soon after the successful battle with Breckenridge, the Federal troops had been ordered to abandon Baton Rouge and to withdraw to New Orleans, leaving the former place unprotected, and Banks, upon his arrival, learning the situation, sent ten thousand of his troops under General Grover to retake possession of Baton Rouge, for the attack upon Port Hudson had already been planned and Baton Rouge was the logical point for concentrating troops in preparation for the assault.

In January after his arrival, pending preparations for the attack upon Port Hudson, General Banks set on foot an expedition to march up the Bayou Teche—of immortal memory in American literature as the scene of Evangeline's wanderings—and this expedition, joining another which was to leave the Mississippi at Plaquemine, had orders to take the Confederate position at Butte-a-la-Rose.

At this time the Confederacy had a post called Fort Bisland at Berwick, situated at the western terminus of the railroad connecting New Orleans and Brashear City, now Morgan City, about eighty miles away. From that fort, situated very close to Brashear, they controlled the country northward to Alexandria, where another confederate fort held command of Red River. It was to scatter the confederate forces along this line that the present movement of Banks was intended.

Barshear was situated in the midst of a region composed of fertile plantations but at that time the whole country was half submerged by the waters of the Mississippi and its tributaries. It was through this region the single railroad ran connecting New Orleans and Brashear City and here the waters of the Teche met those of the Atchafalaya and for the protection of these waters the strong fort we have mentioned had been erected by the Confederates. The first task of General Banks, therefore, was to expel the Confederates from Brashear City and its vicinity and the expedition for that purpose was led by General Godfrey Weitsel accompanied by a squadron of gunboats under Commodore McKean Buchanan, brother of the commander of the Merrimac.

Reaching Brashear City on January 11, 1863, Weitzel placed his infantry in the gunboats and despatched his cavalry and artillery by land, and on January 15, 1863, the attack on the Confederate works was made. The resistance was spirited and stubborn, but the attack was successful and the Confederates were driven out.

Only thirty-four men on the Federal side were killed or wounded in this engagement but it represented the only signal and noteworthy success of the winter expedition up the Bayou. The Plaquemine, as it developed, was impassible and the expedition was finally abandoned. This step was induced in part by the fact that Farragut had formed a bold plan for running past the Port Hudson batteries in order to patrol the river between that place and Vicksburg and thus intercept supplies for the Confederates from points on the river. Aside from all other considerations it seemed best to heed the request of Farragut. The difficult expedition to Butte-a-la-Rose was therefore given up and the day awaited by Banks when Farragut should attempt the dare-devil feat of passing the guns of Port Hudson, at which time the forces of Banks could be used on land, for a demonstration against the fortifications.

In March, 1863, Farragut was ready. Looking back now upon the venture it seems a task worthy the genius and daring of such a commander. The east bank of the Mississippi rises at this point in a sheer precipice eighty feet high forming a natural citadel, and within the heavy parapet, twenty feet in thickness, along the bluff, the Confederates had mounted twenty siege guns, with which, as was fondly thought, the command of the river would be assured.

Every advantage lay with the Confederates. A blow from Farragut's guns could do little more than throw up the earth about the fortifications, while a telling shot from the works might mean the disabling of a vessel. Farragut's plan, moreover, was unwittingly disclosed at the outset to the quick eyes of the Confederates by a river steamer which, giving warning of its presence with lights and whistle, brought to the Federal commander word of Bank's approach. When, therefore, on the night of March 14th, in spite of all these obstacles, Farragut determined to run the gauntlet of the Port Hudson batteries he essayed a task infinitely perilous and most unpromising. If the effort succeeded much would be accomplished, for his boats could in that event patrol the Mississippi between Port Hudson and Vicksburg and stop in large degree the Confederate access to supplies; but if he failed, his fleet and the lives of him-

self and his men would pay the forfeit, and failure by every probability seemed foredoomed.

It was well for Farragut that Banks was at hand to aid by a demonstration in this rare enterprise. The artillery of that commander and the number of his troops were insufficient to justify an assault upon so strong a work as Port Hudson but by way of drawing the attention of the Confederates while the fleet made ready for its dramatic dash, it would answer. So it was that with seventeen thousand men Banks brought up in the rear of the fortifications, and with the word at hand of the presence of Banks and his army Farragut at once began the movement of his vessels. Banks, in fact, was still building bridges when, near midnight, the booming of the guns was heard.

In the Hartford, of celebrated memory, with the Abatross lashed to her side, Farragut undertook to press by the great guns on the bluff. The success of the effort was staked upon one chance in a hundred. With the presence of the Federals discovered, the Confederates had lighted up the river from the banks with huge masses of blazing pine-knots, and in the illumination they could train their guns on the vessels now clearly outlined against the darkness beyond. There seemed the slenderest chance for the brave commander with his men and ships. Fortune, however, favored Farragut, and the two vessels reached safety beyond the range of the Confederate guns, although they barely escaped running aground in the darkness under the very batteries of the enemy. The remainder of the fleet failed to follow. Five of his vessels were disabled, and the Mississippi, a valuable steam corvette mounting nineteen guns, was burned to the water's edge by order of her commander when she ran aground. The aim of Farragut failed thus of complete accomplishment, but the presence of the two gunboats on the river between Port Hudson and Vicksburg was of immense value to the Federal government and in large measure, therefore, his hopes were realized.

Lacking the forces to make an assult upon the works at Port Hudson, Banks brought his men back to Baton Rouge and himself returned to New Orleans. Though criticized in the report of his General-in-chief for failure to invest Port Hudson at that time he is exonerated by Nicolay and Hay in their life of Lincoln, who declare General Halleck to have been manifestly in error in his censure, since the Confederate forces at Port Hudson were then at their maximum, the official returns for that month showing a total

of twenty thousand men with sixteen thousand ready for duty. The capture of Port Hudson was, however, a fixed feature of the military program for the Department of the Gulf, and in due season, when the hour should seem ripe, General Banks was to return to the task of taking these powerful works by assault or siege. In the meanwhile he returned to the enterprise he had begun and abandoned in the winter.

It will be recalled that from Port Bisland, on the Teche, northward to Alexandria, the country was under Confederate control, and that the expedition in January, designed to clear this region, had proved abortive. The project then suspended was now resumed. Moving his troops from Baton Rouge, and concentrating at Brashear City some seventeen thousand men, Banks on April 11th began again the march up the Bayou, taking Port Bisland in the initial skirmish. The loss of this fort forced the Confederates northward to Opeleusas, and Banks followed in pursuit, taking that place on April 20th, at which time, also, Butte-a-la-Rose was captured by the gunboats. The Confederates under General Richard Taylor, son of former President Zachary Taylor, made stubborn resistance but they were greatly outnumbered and Banks accordingly moved steadily northward, arriving at Alexandria on May 9th. At that place the troops were joined by Farragut's vessels, re-enforced by Porter, and a goodly portion of eastern Louisiana thus came into the possession of the Federal government.

"This enterprise," say Nicolay and Hay, "however successful and judicious it now seems to be, did not meet the approval of the General-in-chief, whose mind was fixed on the purpose of a junction between Grant and Banks to act successively against Port Hudson and Vicksburg." On the 12th day of May, Banks received at Alexandria a despatch from Grant urging him to join the latter with his army or send him all the force he could spare to co-operate in the struggle for Vicksburg. It was obviously impossible to do either, however, since both land and water communications were lacking and he accordingly explained his situation to Grant and announced his intention of investing Port Hudson, which, as Nicolay and Hay remark, "was unquestionably the wisest thing he could do."

The Confederate batteries above and below Port Hudson were splendidly situated along the river bluff, extending in an unbroken line for three and one-half miles. The strong parapet that had been thrown up for defense swept about the works in a semi-circle for the entire distance and rested at either end upon the cliffs. At fit-

ting salients four powerful forts were located and the line throughout was protected by artillery.

Attack by river from the Federal gunboats the defenders of Port Hudson deemed out of question. The height of the works above the surface of the water was an ample assurance against danger from that source. The approach of any army by land, on the other hand, would be greatly impeded by the heavy forests of magnolias, dense undergrowth and ravines choked with fallen timber.

Supplementing these obstacles and serving to throw about the defenders an added protection was the climate. The skies blazed with a semi-tropical sun, pouring down a scalding heat that dried up the brooks and sucked from the pestilential swamps miasmas fatal to constitutions unused to such an environment, while the defenders within the fortifications, away from the low-lying ground and inured to the heat by long residence in the region, could look on as the besiegers sickened and grew gaunt from disease.

Whoso cares to realize for himself the problem confronting the Federal armies at Port Hudson will do well to consult those rare volumes, published by the Review of Reviews Company in 1911, called *Photographic History of the Civil War*. In the sections dealing with the sieges of Vicksburg and Port Hudson will be found a series of remarkable photographs taken at the time and which serve to re-create for the beholder as nothing else could do that theater of heroic action. In one picture we see, with every detail plain as though we had been transported into that period of history, the Confederate fortifications commanding the majestic sweep of the river, just as they stood on that memorable night when Farragut breasted their terrors. In another we behold the artillery of the Federal armies ready for the assault while still another gives a magnificent view of the Confederate works from within, betraying the gigantic task that confronted the besiegers. A fourth picture, snapped like the others by photographers of the time, presents a particularly fascinating picture of that "last stronghold of the Mississippi" with an impressive view of the great river banks. The photographs taken from within the fortifications show plainly the ground which the investing armies were compelled to traverse in the two grand assaults which so signally failed.

The Confederate fortifications at Port Hudson were the subject of Federal attack and siege from May 24th to July 9th, 1863. On the 19th day of May, Banks began the movement of his troops, crossing the Atchafalaya, whence, marching down the bank of the

Mississippi to a point opposite Bayou Sara, they were ferried across the river, and at once moved toward Port Hudson, which they reached May 24th, joining there Augur's division from Baton Rouge. On the morning of May 25th with an army of thirty thousand men, Banks surrounded the fortifications from the eastward, and at ten o'clock in the morning, after his artillery had pounded the works for more than four hours, while from the river they were being bombarded by the gunboats of Farragut, the army advanced to the assault. Through the dense growths they made their way, over underbrush and across timber-clogged ravines, with the heat steaming from the ground about them, until at last they reached the ditch in front of the Confederate works. Here, however, a withering fire from the forts hurled them back and when night fell the attempt was abandoned and Banks retreated, leaving two thousand dead. Again at daylight on June 14th Banks repeated the attack and again his armies were repulsed with sickening loss.

It was now apparent to Banks, as it became apparent after the same experiences to Grant at Vicksburg, that the brave spirit of the Confederates was not to be broken nor their works taken by assault and that nothing less than a protracted siege would avail to accomplish the result. To such a siege therefore he now addressed himself.

In the second assault the Federal line had been carried forward fifty to two hundred yards, and in front of the citadel an advanced position was taken from which subsequently a mine was run to within a very short distance of the fort. The men worked like moles in the effort to undermine the works, using cottonbales roped together as a protection against sharpshooters. The heat was terrific and during the long weeks the miasmatic vapors brought illness and death until regiments here and there were reduced to a hundred and fifty men.

Banks meanwhile was sorely troubled in mind. His chief at Washington, General Halleck, was berating him in repeated despatches for his failure to go to the assistance of Grant, impracticable as that was, and from New Orleans, in the other direction, came desperate calls for help to relieve the menace of the Confederates there. Banks realized, however, that the task at Port Hudson was of suprme importance, and, disregarding the importunities from both directions, he pursued, as Nicolay and Hay remark, "the judicious course of standing by the work at hand."

On July 7th the sappers of Banks' army had carried their operations within seventeen feet of the ditch surrounding the Confederate fortifications. The supreme moment of the siege had come, and a storming party of one thousand volunteers had been organized to assault the works as soon as the heavily charged mines should be sprung. Everything was in readiness, but just at that hour word reached Banks of an event of the first importance that had taken place on the nation's natal day. At once the whole army was in an uproar. The troops shouted for joy and celebrated the news with thunders of artillery. The message ran from picket to picket until in the ears of the Confederate outposts the word was dinned that Vicksburg had fallen.

The fate of Port Hudson was now sealed. With the greater fortress fallen the lesser could not stand. Accordingly, on July 9th Port Hudson was surrendered. The Mississippi was now open to the Gulf and the great triumph of the Union took on a dramatic touch when on July 16th there landed at New Orleans the steamboat *Imperial*, laden with a cargo from St. Louis, the first vessel in two years to make the voyage unchallenged.

"THOU SHALT NOT"

BY HENRI VANDERBYLL

COMMANDMENTS beginning with the three little words, "Thou shalt not," were uttered and written for the first time thousands of years ago. And commandments beginning with the two little words, "Thou shalt," were first given to the world nineteen centuries ago. The echoes of both, of the sort that forbid, and of the sort that prescribe, a certain conduct, reverberate through the centuries gone by. Although they reach the ears of the present humanity, however, we fear that they do not, in many instances, penetrate into the minds and the hearts of the recipients. We hear the past admonish us not to steal. But we steal almost every day of our life, if not openly then secretly, if not gold then the love, or the friendship, or the health, or the happiness of our fellow creature. Though we plainly hear the warning not to kill, we refrain from killing until special occasions arise when it may be done on a wholesale scale, under the excuse of being patriotic, or of protecting the fatherland from covetous neighbors, or of avenging honor. Nor is there a single one among the "Thou shalts" that we cannot glibly quote. But, in practice, we invariably fail to love our neighbor as ourself, preferring to have intercourse with our fellows in a manner similar to that of a pack of wolves that hungrily jumps at prey of which there is not enough to go around.

The question arises, Why this ability to quote, and this inability to live the quotation? Our answer is, that commandments embody moral *ideals*. They refer to a possible future, not to the present. When it is necessary to tell man that he should not steal, it is clear that stealing is a habit with him. When he is exhorted to love his neighbor as himself, it stands to reason that he does not love his neighbor at present. But it would be an easy matter to lift humanity to a high moral level, if it were possible to make it follow a certain prescribed conduct. Its behavior during the last twenty centuries or so, however, clearly shows that to merely tell human beings to

refrain from doing certain things, or to assume an attitude of unselfishness towards their neighbors, is not sufficient. We have but to glance at the present to realize that the ethics of Christianity as yet merely exist in the printed line, although man is, indeed, inclined to ever carry the printed line upon his lips. If the Man of Sorrows were able to revisit this planet, and view the amiable intercourse which the nations of the earth enjoy at present, should not crucifixion at the hands of the Jews seem less unbearable than the one which he would suffer at the sight of that spectacle? Think of a nation strangling to death its mortally wounded enemy, of other nations plotting in the dark for the purpose of obtaining a coveted prey, of all humanity distrusting, fearing, hating, challenging, and laying the foundations for another human carnage! Think of these things, and then think of "Love thy enemy," or of "Love thy neighbor as thy self"!

One's first impulse is to pronounce men a lot of hypocrites that pray and moralize on Sundays, and that prey and hate and lie and kill during the balance of the week. One's second impulse is to lose patience with the well-meaning but misguided souls that persist in preaching against facts. On deeper reflection, however, one concludes to let the preacher preach, and to let man behave as he does. The fact of the matter is, that the man has not yet been born who can be coaxed, urged, or threatened into a moral behavior which runs counter to his inner nature. For the purpose of living the ideal moral life it is not sufficient to *know* ethics, it is necessary to *be* ethics. The sort of knowledge pertaining to the truth of life that does not reflect the inner being, but merely echoes the statements of others, is not only valueless in a moral sense, but it is repulsive. A more disturbing person than the one who "airs" his store of that sort of knowledge, does not exist. His words, though they may be true in an impersonal sense, sound false for no other reason than the one that *he* utters them. And it is therefore that many things that are being preached and taught in the temples of worship, today, sound untrue, not because they *are* untrue, but because they contradict the facts pertaining to man's moral and ethical behavior. Even among the churches, themselves, there is jealousy and rivalry, and the narrowmindedness of the self-centered soul is being exhibited to an astonishing degree.

Man's loftiest code of ethics is powerless to improve the moral being of the individual. Neither supplications nor threats can make him *live* the teachings in question. He may accept them, willingly

or unwillingly, hesitatingly or unconditionally, but something else is needed besides accepting them before their truth can be expressed in his daily actions. That something else no human being can supply. It is a grave error to imagine ourselves capable of changing the moral man by talking, lecturing, or preaching. Mere words, be they printed or spoken, do not change the general nature of the individual, and neither do they change his actions. A man's actions reveal his soul. They tell you what he is, how far he has traveled on the road of human development, in what sort of universe he lives, how much progress he has made towards solving the mystery of God. The nature of a man's actions changes as his self changes. No sermons or lectures, however, can change the self. The process of moulding and re-moulding the inner being is exclusively owned by the external world, by the universe, by nature, if you wish. Now, it is true that man is sometimes an instrument in the hands of nature, an instrument that successfully remoulds a self. But he is an instrument of action, not one of mere speech. Only in those rare instances, when another man's spoken thoughts express that which the individual inwardly knows to be true as a result of experience, do words and thoughts apparently influence the individual and his actions. They influence him because he is prepared and willing to be influenced, for the reason that, at that particular moment, he is what he is.

Ages before Moses wrote his ten commandments on stone tablets, man had listened to those three little words, "Thou shalt not." Not only had he listened to them, but he had obeyed them. There is no escape, and there never was, from the "Thou shalt not" of nature. Obstacle after obstacle she placed in the road of direction of which was indicated by his natural desire. The result was that the individual either sharpened his wits, or else cured himself of desiring the apparently undesirable. He soon enough discovered that he could not do as he pleased with the life that was given him. He was not absolute master of his soul. The external world of not-self, his surroundings, had a voice in the matter of determining the direction in which he should travel. The nature of his self, in co-operation with that of his surroundings, created a new self. He, himself, did not remould his soul, neither did his surroundings do so. But his self and its surroundings combinedly created. Contact with his surroundings resulted in experience, or, rather, the manner in which his particular self reacted upon the stimuli of an external world. The contact in question was generally of a more or less

violent nature, as it represented the struggle between Me and Not-Me. The Me blindly traveled its own way, and the Not-Me placed its obstacles in its path. Blindly dashing itself against those obstacles, the self suffered, and learned its little lesson. Against those obstacles it never again dashed itself blindly. It had experienced, and the experience gathered was transmitted to offspring and descendant.

The whole question of human experience, when sifted down to fundamentals, amounts to this: the self is gradually being made aware of the existence of a world of not-self. As has been stated in a previous chapter, the single effective method of destroying some of the individual's self-centeredness is the method of taking away. It is, originally, through the stomach and the physical self, and, subsequently, through the self's desires, that nature reaches the inner being of man. The result is an awareness on the part of the individual of the existence of a bigger world in which he lives, a world which eventually becomes a boundless universe of solar and stellar systems, and which becomes, at a still higher stage of development, a world existing for the self within an infinite world of reality. What the external world does to the individual, is this: it leads him, step by step, towards the throne of the supreme and ultimate.

Now, the extent to which nature has made the individual aware of the existence of a world of not-self is revealed, first of all, in his actions. And as individual actions in the modern social life of necessity are linked up with the existence and the actions of other individuals, a man's degree of self-centeredness reveals itself in the manner in which he acts towards his fellow creatures. The individual's moral nature is not built up by mere thought, but it is a necessary expression of what he is as a result of experience. When one individual's interests conflict with those of another, it depends upon what the individuals are, and not altogether upon what they have been taught, whether or not bitterness, hatred, or battle will be the result of the conflicting interests. Should both individuals be to a high degree self-centered, and incapable of taking into consideration the existence of a world of not-self with its individuals, there can be little doubt but the immoral course of battle will be followed. That the nations of the earth, in spite of twenty centuries of Christian teaching, fly at one another's throat, and with zest and inspiration give themselves to the task of bleeding their enemy to death, must be ascribed to the fact that the

nations of the earth have not sufficiently developed to enable them to express that-which-they-are in actions conforming with the commandments of Jesus. It is a question of incapacity rather than one of perverseness and downright wickedness. One does not expect the beast of the jungle to act mercifully towards its prey. Nor may we expect the average man of today to embody the moral ideals of the Christ as far as his behavior towards his fellow beings is concerned. The latter statement may appear to have been put a bit strongly. But it is the plain truth, nevertheless. And the sooner that we realize that truth, the better off we shall be. Let us cease our sanctimonious prattling and our sentimental babbling about espousing the cause of idealism, and look facts squarely in the face. It is by our actions, and not by our speech, that we are correctly judged. Considering man's present general behavior upon this earth, can it be denied that human beings, ignoring individual cases, are little more than intelligent, self-centered animals that blindly pursue their own interests, seek their own gain, and are ignorant of the existence of a world of not-self and of that of a God? It is far better, we believe, to acknowledge our present incapacity in the matter of living the ideals of the Christ than to cover our actions with the subterfuges and the excuses of the hypocrite. Incapacity is forgiveable, but pretense and hypocrisy are lies.

Man's incapability of behaving in a certain manner is due to the fact that his self has not as yet reached that particular degree of development which necessarily expresses itself in the sort of behavior referred to. He cannot be blamed for lacking development. The development of the self is brought about by its surroundings, that is to say, its surroundings develop it in a manner and to an extent which are determined by its particular nature. Its nature, in turn, is for the greater part inherited from a thousand ancestors, and only a very insignificant part is acquired in this life. Now, when we are agreed on the point that the particular nature, or degree of development, which the individual possesses, is not his own original creation, we cannot, logically, condemn his mental and moral incapacities. That we, thus far, *have* condemned, is due to our failure to comprehend the process of individual development. We imagine that man can be taught truth, in particular, moral truth. We fail to see that both the intellect and the so-called moral nature belong to the self as its expressions. Neither intelligence nor a moral nature can be given the self from without. They are produced from within, and they are the self's particular possessions.

The latter fact is hardly in need of illustration. Our daily association with our fellow beings should convince us that people simply cannot think or act differently, for the excellent reason that they are what they are. It is all very well to tell them not to do this, but the other thing, they will act in accordance with the nature of their being, anyhow. That is the one fact that we see, without wishing to see it. Though we know that a man's actions express a certain degree of self-development, and that this degree of development is the result of a natural process, we are not sufficiently broad-minded to admit our knowledge. At the bottom of holding our fellow man responsible for what he is and does, lies selfishness. There is question of his being, thinking, and acting in a manner that does not conform with our own. At our comparatively immature stage of development, it is more or less criminal to think and act differently. We still are, to a considerable degree, self-centered.

To make condemnation possible, we invent that absurdity of absurdities, the freedom of the will. Free will pushes into the background the fact that intelligence and morals are expressions of the self, and the one that the self, at any time, is a product of the past. Man is free to choose good or evil. Then what makes him choose evil? His wickedness. Who or what endowed him with wickedness? What *is* wickedness? Whence does it come? Does the individual brew it in his own soul? If so, from what? The statement that man is a free moral agent, does not convey any meaning whatsoever. Surely, there is something, there is some influence, there is some cause, that makes him choose the particular thing that he chooses. If there is not, the whole matter is one of blind chance. If there is, we cannot logically speak of freedom. We might say, that man is relatively free to will and to choose, even as the bird enjoys, relatively speaking, great freedom. In the absolute sense, however, the bird is as free as any other member of the universe, that is to say, its activities, movements, and its very life, are subject to the restricting influences of an external world.

But, apart from such considerations, let us bear in mind that definitions of good and evil are completely wanting. The fact is, that good and evil, chameleon-like, change color as the human soul changes its own hues. Undoubtedly, there is evil in the world at present that we fail to perceive, for the reason that we are incapable of perceiving it. If the evil in question be represented by human actions, we do not see anything the matter with those actions, because they truthfully reflect our particular degree of develop-

ment. Our descendants, however, will find in them a source of wonderment, and they will marvel at the barbarity and at the gross immorality which was ours. The statement, therefore, that man is free to choose good or evil without compulsion or necessity, does not tell us a thing. In the first place, man's conception of good and evil changes over night, and, in the second place, freedom is an impossibility, logically. Moreover, to stop at the conception, or the misconception, of free will is merely to touch the surface of things. The supposed free will belongs, we presume, to the self. The logical thing to do, in our opinion, is to survey the hundred million year career of man for the purpose of finding evidences that point at his ownership of free will. We, ourselves, see little difference between the primordial sea animal that, being cast by wind and waves upon the shore, answered the external world by gradually acquiring new organs of respiration, and the individual of today who responds in his particular manner to the surroundings in which he finds himself. In the one case there is question of purely physical reaction, and in the other of mental and moral reaction. Physical evolution has practically ceased, and mental and moral evolution have succeeded the former. The mind and the moral nature have become the successors of the body as the chief expression of the self. But the same method, formerly employed for purposes of body building, is at present employed for purposes of mind- and moral-building. Instead of a shore and the evil air that tended to destroy the creature, life and its conditions act as stimuli upon the individual being. Modern life is the former external world of the purely physical creature. Conditions and circumstances that are new for the individual confront the latter, even as new natural conditions faced the physically evolving creature of a hundred million years ago. And even as the latter reacted upon external stimuli in accordance with the nature of its being, so does man respond to the touch of his surroundings in conformity with what he is. His choice, the nature of which we ascribe to the fact of his possessing free will, is the necessary and inevitable choice of his self. It is a particular self that reacts in a particular manner, corresponding with its own nature, upon certain external stimuli.

The remarks that have here been made eliminate freedom, and apparently make of us children of compulsion. If there be anything that we thoroughly dislike, it certainly is compulsion. We dislike it so thoroughly that we juggle with facts and logic in order to magically supplant it with free will. No matter, however, where

we look in nature, there is always compulsion of some sort to be found. The compulsion in question is not altogether an external one. It is the resultant of external and internal forces. One thing that forcibly guides the individual is his nature, or degree of development. Another is the external world, to the stimuli of which the self is capable of responding. What I am, as a human being, influences my career through life. It shapes my ambitions, it determines my actions, it builds my hopes, it fashions my sorrows, it expresses itself in my good or wicked behavior. But it is the external world that arouses my hopes and ambitions, that calls forth my actions, that awakens my sorrows, and that stimulates me into expressions of good or wicked behavior. In other words, my surroundings stir me into a certain activity, mental, moral, or physical, the nature of which is determined by what I am. If *you* were placed in identical surroundings, you would react upon them in an entirely different manner, because your self differs from mine.

Compulsion underlies all individual activity, because the activity in question is progressive. Were it possible for the individual to choose, in all instances, the supposedly good, individual progress and development would cease. It is not by invariably doing the right thing that we add to our soul and to our intelligence. It is by doing evil, and by suffering the consequences of our choice, that we lose a bit of our former self-centeredness, and that we become a little more universe-conscious. For, no matter what the nature of our evil action may be, it expresses nothing more nor less than the apparent curse of the human race, self-centeredness. Self-centeredness is the one evil in the world, an evil which is the possession of every human being. The individual's degree of self-centeredness determines the nature of his criminal act or that of his immoral behavior. All wickedness and immorality can be traced back to a self that is to a more intense degree aware of its own being than it is of the existence of an external world. The more intensely the individual is wrapped up in self, the more beast-like and brutal his actions are. There is a total lack of consideration for another self, and the desired aim is driven at blindly and ferociously. But the fact that the individual behaves like the beast does not penetrate his consciousness, no more than the beast in the jungle is aware of the fact that it behaves like an animal. A less self-centered individual, however, observing his fellowman's behavior from loftier moral heights, condemns the latter's actions as criminal, and as being to the highest degree immoral. The human race, represent-

ing millions of degrees of self-centeredness, it follows that we are dealing with all sorts of criminal and immoral behavior. Such criminal and immoral acts as fall below the average degrees of intelligence and morality, are repulsive to the whole of humanity, and they are generally punishable by law. The hand of the law is the instrument of a still greater law, the law of cause and effect, which sometimes masquerades under the name, law of compensation.

But the highly universe-conscious persons perceive a great deal of evil and immorality which is beyond the grasp of the man-made law, though it falls, indeed, within the jurisdiction of the law of compensation. They perceive evil which is not perceived by the average person, and which therefore does not exist for the latter. If we were asked to answer the question, What is evil? we should be careful to base our answer on the great fact of individuality. An evil act falls short of fully expressing the degree of development which the individual is on the point of attaining. That which we consider evil at present, was not considered so a thousand years ago, for the simple reason that it reflected the then-existing average degree of development. No one thought very much of quartering criminals, of burning witches, of beheading offenders of the king, of burning so-called heretics at the stake. Such acts became truly evil when progressing humanity outgrew them, and they could no longer be perpetrated without the payment of a severe penalty. At present, there is nothing unnatural, uncommon, or evil in the fact that governments and statesmen scheme to make war. When the average man, however, shall have fully realized that war is immoral, inhuman, and un-Christian, the scheming in question will result in disaster for the schemers.

As far as individual cases are concerned, we should first of all take into consideration what the individual is, that is to say, we should consider what degree of development he has reached, before we exact from him a certain moral behavior. For he will act in accordance with the degree of self-centeredness which is peculiarly his, and which is slowly and gradually being lessened as a result of his very actions. His self, and its expressions, are opposed by his surroundings, as a consequence of which he experiences suffering. That experience, in turn, destroys a little of his original self-centeredness. He becomes to a greater degree world-conscious, and he expresses his newly-acquired world-consciousness in less immoral and ignoble activities. It is clear, therefore, that there are individuals that are incapable of behaving and acting as others do. For

their actions and their behavior do not express other people's degree of development. If all punishment, whether administered through the instrumentality of the law or through that of the law of compensation, were suddenly to cease, humanity and its individuals would continue to behave very much in the same manner in which they are behaving at present. It is impossible for individuals to commit crimes or to perform noble acts that do not express the nature of their particular being. The philosophy which holds that the individual expresses himself in accordance with the nature of his being, may elicit the remark that it is a morally dangerous philosophy, and that it tends to stimulate crime and immorality. But, again, we observe that the individual's moral nature is not moulded by lecture, theory, or sermon. The individual cannot be tempted or taught to be immoral or criminal. If he can, he was potentially an immoral being and a criminal. The self is the sole dictator of a man's activities in life. It is an undeveloped, deeply self-centered being that will and must express itself in more or less criminal and immoral activities. As far as a deeply world-conscious self is concerned, not all the lifted barriers, not all the liberty to act as he pleases, can induce the individual to stoop to crime and immorality.

We have stated that the activity of the individual is progressive, and that, in order to be progressive, it must be of a compulsory nature. Individual progress without compulsion or restriction is hardly thinkable. Either life is aimless and purposeless, and in that case there is no objection to free will, or a definite aim underlies all human activity, and then there cannot be question of free will. Where there is an aim, there are also channels through which the self moves, because it is compelled to move through them. Should it leave the channel for a moment, which it often does when the individual sins and strays from the path of truth in general, the high banks on either side, representing the external world, immediately force it back into the channel. The channels in question lead towards a single, supreme aim. But no one or no thing conspicuously possesses that aim. No external agent *directs* the individual. Although there is question of directivity, the source of the directing influence must be found within existence, itself. Nor was that source at any time created, but it has existed from all eternity because "it is in the nature of things" that it should exist.

Now, the unconscious aim of all human activity is the discovery of the supreme. In that discovery, no possible ambition of the self is realized, but the unutterably divine possibility of the supreme

becoming conscious of itself becomes a reality. Where there is a supreme, there is also a possibility that the supreme will know that it is. Reality is a sleep, but reality which knows that it is, is a divine dream. Within the very bosom of reality, the dream is eternally born. It is not caused by external agencies, but it is born as a result of the fact that that which is of reality exists within the infinite reality. To that which is of the supreme, an external existence is an inevitable fact, and an illusory world of golden stardust eventually unfurls itself for it. That is the beginning of the dream. In the world of golden stardust, the self—that which is of God—is active, and it experiences. The dream becomes a dream within a dream. The self is gradually emerging from mere existence into conscious existence Mere existence is far removed from conscious existence, and expresses for the observer an intense degree of self-centeredness. For the creature that represents mere existence, and hardly anything more than mere existence, a very insignificant external world exists. It, itself, exists, but little or nothing exists *for* it. There is hardly question of consciousness of the existence of self, or of consciousness of the existence of anything else. The self is blindly and automatically active, and expresses itself nolens volens in accordance with the nature of its being. Conscious existence, however, implies both self-consciousness and consciousness of the existence of an external world. It is as a result of an external world acting as a stimulus upon the self, that the individual becomes self-conscious.

The action of the external world upon the being of man is part of an awakening process. The self gradually ceases to represent mere sleep, mere existence, and commences to dream. It becomes more and more aware of the existence of an external world of not-self, as a result of which the nature of its activities become more and more based on the acknowledgement of the fact that a world of not-self exists. In other words, the awakening self begins to express those things that are generally named, generosity and unselfishness. No person deserves credit for being unselfish. We, average men, instinctively view the unselfish act with awe and admiration, and we are inclined to worship the individual who is thus capable of being unselfish. Being, ourselves, incapable of acting in a like manner, we nevertheless sense the future, the ideal, the higher degree of human development which is to a much greater extent capable of being aware of not-self. The individual, himself, however, cannot help being unselfish. It is a question of necessity.

not one of desire or inclination. He expresses what he is, not what he wants to be. If we could set our minds upon being unselfish, as we set our minds upon making a financial success, credit would be due the individual who, after patient struggle and perseverance, reaches his aim. Unselfishness, however, is spontaneous. It is a particular self's inevitable response to certain stimulating external conditions.

Experience teaches a man to be unselfish, or, rather, it teaches him to be less selfish. History informs us of that fact. Man, viewed in the light of history, is like the seed in the dark soil of barely conscious existence, a seed that pushes its sprout into the light of world-consciousness, and subsequently sends its stem towards heaven and deity. Man's behavior throughout his earthly career reveals his degree of development at the moment. It indicates whether or not God's dream is already maturing. When we say that experience teaches man to be less selfish, we are referring to expressions, not to fundamentals. Experience destroys self-centeredness, and in proportion adds to world-consciousness. And that change in the self expresses itself in less selfish activities. Experience is the suffering resulting from the self's contact with its surroundings. Why suffering? you ask. We answer, because the self blindly travels in the direction indicated by its particular nature. If it were invariably permitted to do so, it would, at the very most, remain the same old self. There would not be any progress or development, and God's dream would be abruptly ended. The external world, however, restricts the movements of the individual. The results are suffering and experience, and the destruction of some of the original self-centeredness. That destruction enables the individual to look into the external world, to ponder over its marvels, and to seek the origin of its being. Self-centeredness and ignorance of the truth are necessarily inevitably associated. God is an unknown and unthought of mystery for the man who is much wrapped up in self.

God's dream is maturing in the individual who is almost completely world-conscious. We do not mean to infer by that statement that the individual is not self-conscious. On the contrary, he is that to the highest possible degree. But he has completely ceased to represent mere existence, an existence that automatically and blindly pushes itself through the universe, unaware of the presence of other creatures and things, and absolutely without a suspicion that a God exists. The mature individual realizes that

the self and deity are one—in essence, of course. That realization cannot but produce a sublime and world-defying inspiration in the individual. The entire universe lies unfolded before him, a golden dream of the self, an instrument that raises the latter to the sublime heights of God Almighty. The activities of busy, seeking, stumbling humanity become pregnant with meaning. Men are seeking, and they know it not, the God of whose divine essence their self is made. The entire unutterably beautiful scheme represents divine being struggling through the darkness of unconsciousness towards the realization that it is. And can we not, even in our present condition of comparative immaturity, for a single moment feel what the mature individual must feel when he contemplates stumbling, sinning and erring humanity? Such a being frowns upon condemnation of one's fellow man. Condemation of one's fellow expresses the personal and provincial viewpoint, and it reveals the little world-conscious soul. He, the mature man, sees in human beings children that stumble in the half-darkness of dawning understanding. They sin and do evil, each and every one of them. But they pay the penalty for their sins, if not in accordance with the laws of man, then in accordance with those of nature. For each man occasionally pays a penalty for being what he is, pays a price for becoming what he not yet is. Committing evil, or error,—we dislike the word, evil—propels the individual to higher realms of development. Erring is something which each individual of necessity does. There is no question of choice in the matter. When we honestly look into our own soul, and review the things that we have done in a life time, we become convinced that we acted in accordance with law. At present, being a little wiser and better, we may repent of certain actions in the past. Nevertheless, something caused us to act as we did. We were not deliberately wicked, although to our fellowbeing such may have seemed to be the case. That "something" was our ignorance, our lack of experience, ultimately, our lack of inner development. In our actions we expressed what we were at the time. Our actions were instrumental in teaching us a lesson, our subsequent suffering added to our soul and to our intelligence. But it was a difficult matter to convince our critics of the fact that we did not deliberately and "willfully miss truth." In vain we appealed to them with the saying of the Master, "He who is without sin, let him cast the first stone." Man, generally speaking, judges not the act, but the actor. He is wrong. An act may be condemned because it falls below the average level of morality, and

in order to prevent the act from recurring, in order to protect society from the stain of crime, the perpetrator of the act should be excluded from society. And a man's actions may not conform with our personal ideas concerning goodness and morality. However, let us condemn the actions, without condemning the actor. For the actor, the heaven-born self, cannot be darkened by act or deed.

Our great failure, in an ethical sense, is our inability to forgive our enemy. The word, enemy, is here used in its widest possible sense. Our enemy is he whose interests oppose our own, and whose thoughts and actions differ widely from ours. Considering, as we generally do, the surface of life, and human expressions, only, being furthermore preponderantly aware of our own notions and interests, we are immediately prepared to condemn and to wage battle as soon as our notions are contradicted, or our interests opposed. The thought of penalty and punishment, the age-old formula of "an eye for an eye, and a tooth for a tooth," are still uppermost in the mind of humanity. It is apparently in vain that Jesus gave this sublime thought to the world: "Forgive them, Father, for they know not what they do." We do not as yet realize that ignorance lies immediately ahead of each and every individual. Experience which is not yet the possession of the individual, is waiting for him. "The road we are to wander in" is truly "beset with pitfall and with gin." But after climbing out of the pitfall, and after sobering from the effects of the gin, we realize into what sort of trap we fell, and what sort of pleasure we indulged in.

THE NATURE AND SIGNIFICANCE OF THE CEREMONY OF SACRIFICE (Concluded)

BY ARTHUR JULIUS NELSON

IV. How the Scheme Varies According to the Special Functions of Sacrifice

Sacrifice cannot be the same when it is made for the special benefit of the sacrificer or some object in which he is interested. The functions which it fills must then be specialized.

We have designated as personal sacrifices those which concern directly the person of the sacrificer. In these sacrifices the sacrificer is the origin and end of the rite, the act beginning and ending with him. The act, accomplished, profits him directly.

In the second place, in all these types of personal sacrifices, the sacrificer at the conclusion of the ceremony has bettered his condition, through the suppression of some sickness or other means, or through the acquisition of grace. There were a great number of rituals where a special formula is recited expressing this change either at the conclusion of the ceremony or during the solemn moments of the killing. In either type of sacrifice the sacrificer was supposed to be regenerated. This regeneration by personal sacrifice has given birth to certain religious beliefs. The first one was that of rebirth through the medium of sacrifice—witness the Hindu *diksita* where the sacrificer made himself into an embryo, then a god. The doctrines of rebirth were very important in Greek mysteries, Scandinavian and Celtic mythologies, cults of Osiris, Hindu and Persian theology, even in Christian dogma.

Often a change in name marks this recreation of the individual. We know that in religious beliefs the name is intimately connected with the personality of the owner. It contains part of his spirit. A change of name often accompanies the sacrifice. In certain cases

this change is reduced to the addition of an epithet, like *diksita* in India. But sometimes the name is completely changed. In the ancient Church, neophytes were baptised on the day of Easter; after baptism, they put them through communion and gave them their new names. In the Jewish practises even to this day the same rite is used when life is in danger. In the latter case, perhaps an expiatory sacrifice used to accompany the rite, so that the change of name and the expiatory sacrifice were part of the same ritual, expressing the profound change which was produced in the person of the sacrificer. The reviving power of sacrifice extended to future life. In the course of religious evolution the notion of sacrifice was linked with the notions concerning the immortality of the soul. The sacrifice assured the deathlessness of the spirit. But the notion of personal immortality was evolved only after a philosophical elaboration and moreover the notion of another life did not originate in the institution of sacrifice.

The number, variety and complexity of objective sacrifices are such that they can be treated only in a summary fashion.

The characteristic trait of objective sacrifice is that the principal effect of the rite (as we have already defined) is directed toward an object other than the sacrificer. The latter is secondary and hence all the preliminaries and final rites are simple, the death of the victim being the vital part of the ceremony. The principal thing is to create a spirit. In building something, for instance, the idea is to create spirit which will act as a guardian of the house, or altar, or the town that is being built, and so the skull of the human victim or some part of some other victim, was immured.

In sacrifices of request, if the sacrifice is the accomplishment of a promise already made, if it is performed to wipe out any moral and religious obligation, the victim in some degree has an expiatory character. If on the contrary a contract is desired with the divinity, the sacrifice takes the form of an attribution. Again, the importance of the victim is in direct relation to the seriousness of the vow. Also, special features of the victim depend on the nature of the thing desired; if rain is wanted, they sacrifice black cows or black horses.

Agrarian sacrifices serve as excellent examples of where all the elements of different sacrifices come together in a kind of unified whole, for, essentially objective, they also have their influence for the sacrificer. They have two ends in view: first, to break the laws which protect the fields from cultivation; secondly, to fertilize the

fields before cultivation and to preserve their life after the harvest when they seem dead. The fields and their products are looked upon as living. In them there is a religious power which sleeps during the winter and reappears in the spring. Sometimes the power is conceived of as watching over the fields and products and must be eliminated by the process of desacralization. However, this power must be recreated and fixed in the earth again to give it fertility, by a process of sacralization.

The Athenian Bouphonia was a celebrated festival sacrifice to Zeus. Mommsen thinks it is a feast of threshing. Three elements of sacrifice stand out prominently in the ceremony: the death of the victim; communion; resurrection of the victim. Cakes and grain are put on the altar, perhaps the first fruits of the fields. All the sanctity of the wheat is lodged in the cakes. Then a cow is led to the altar to eat the cakes. Just as she touches them, she is struck with the axe. The suddenness of the blow means that the sanctity has passed from the cakes to the animal. The latter herself is now the spirit of the fields and products. In some agrarian sacrifices in Greece, the sacrificers would engage in fistic combat, the blows tending to sanctify them, purify them and redeem them.

In the Bouphonia, the next step was the eating of the flesh of the victim. This gave each participant the sanctity necessary to work in the fields. Similar agragrian rites obtained among the Kaffirs of Natal and Zululand—they would cook the meat with various fruits, grains and vegetables; then the chief passed around and put a piece in the mouth of each man, thus sanctifying him for the rest of the year. In sacrifices tending to fertilize the soil, we have again an example of sacralization. Some primitive people, like the Khonds, sacrificed human beings, the flesh of whom were buried in the soil. Elsewhere only the blood was sprinkled over the earth. In the Bouphonia, we have these two procedures: sacralization, or the elimination of sanctity from the first fruits, fused into one.

To continue with the third phase of the Bouphonia: After communion, the skin of the cow is stuffed with straw, signifying that it is now revived or resurrected. Then it is fastened to a cart and drawn through the fields, its effect being the same as that of the human flesh which was distributed by the Khonds over the fields, and infused its sanctity into the fields. The field spirit, in other words, was now returning to its natural abode. In ancient Mexico, we find a rite similar to this. To represent the rebirth of the agrarian spirit the skin of the victim was peeled off and put over the next

year's victim. To summarize this part of the treatment, we now see that just as personal sacrifice assured the life of the person, so did the object of the sacrifice in general and the agrarian sacrifice in particular assure the real and healthy life of things.

The Sacrifice of the God.

The singular value of the victim appears clearly in one of the most finished forms of the historical evolution of the sacrificial system: that is, the sacrifice of the god. It is indeed in the sacrifice of a divine person that the notion of sacrifice reaches its highest expression. In this form it has penetrated into the greatest religions and given birth to beliefs and practices which still live.

For a god to play the role of victim there must be some affinity between his nature and that of the victim. However, we must not confuse the divine victim with a god victim, the sacred character with the definite personalities which are the objects of myths and rites and which are called gods. These mythical gods had definite form in the agrarian sacrifices. We have seen how the cow, for instance, was apotheosized before and after the communal meal.

But in order that the sacrifice of the god become a reality, it was not sufficient that he leave the victim only; he had to possess his divine nature at the moment when he entered the sacrifice to become the victim itself. That is to say, the personification which resulted must become lasting and necessary. This indissoluble association between beings or a species of beings and a supernatural virtue is the fruit of the periodical occurrences of the agrarian sacrifices. The repetition of these ceremonies in which, by virtue of custom or other reasons, the same victim appeared at the regular intervals created a kind of continuous personality. The sacrifice conserving its secondary effects, the creation of the divinity is the work of anterior sacrifices. But this is not an accidental fact, since in a religion as metaphysical as Christianity, the figure of the lamb, habitual victim of an agrarian or pastoral sacrifice, has persisted and serves even today to designate Christ, that is to say, God. The sacrifice has furnished the elements of a divine symbol.

It is the imagination of the myth-creator which put the finishing touches to the elaboration of the sacrifice of the god. One can follow in the myth the different phases of this progressive divinisation for instance, the great Dorian feast celebrated in honor of Apollo of Karnos had been instituted, we are told, to expiate the murder of

the divine Karnos by the Heraclidean, Hippotates. Now Apollo of Karnos is none other than the divine Karnos whose sacrifice is accomplished and expiated like the one in the Bouphonia of Athens.

The history of the agrarian gods is based on a foundation of agrarian rites. To illustrate, we shall group together some types of Greek and Semitic legends. Some are myths which explain the institution of certain ceremonies, others are tales generally growing out of myths similar to the first. Often the commemorative rites which correspond to these legends (sacred dramas, processions, etc.) have no features of the sacrifice. But the theme of the sacrifice of the god is a motif which the myth-creating imagination liberally used.

On an Assyrian tablet there is an inscription which reads: "From the earth two gods disappeared: that is why I am in mourning. Who are these two gods? They are Du-mu-zu and Gish-zi-da." The death of Du-mu-zu is a mythical sacrifice. The proof of this is offered by the fact that Ishtar, his mother and wife wish to resuscitate him by throwing on his corpse some water from the stream of life, imitating by that the rites of certain agrarian festivals. When the spirit of the field is dead its body is thrown into the water or is sprinkled with water. It is the water thrown on the corpse and the resurrection which leads us to say that the dead god has been assimilated in the victim.

The death of the god is often suicidal. Hercules, Melkarth in Tyre, Dido in Carthage, burned themselves. The death of the Phoenician god, Melkarth, was celebrated by a festival each summer, the festival of the harvest. In many other legends built around agrarian festivals, the gods or goddesses concerned were said to have inflicted self injuries from which they sometimes died.

Often it was the founder of a cult or the first priest of the god whose death was narrated in the myth. In this case, the priest and the god are the one and the same being. We know, in fact, that the priest as well as the victim may be an incarnation of the god, often disguised in his image.

Combats between a god and a monster, or between two gods, is one of the mythological forms of the sacrifice of the god. Such, for instance, is the fight between Marduk and Chaos in Babylonian mythology; Perseus and the Gorgon; Bellerophon and the Chimera; Saint George and the dragon. Included with these are the labors of Hercules. In these combats the vanquished is just as divine as the conqueror. The combats are equivalent to the death of a single

god. They alternate in the same festivals. The Isthmian games, celebrated in spring, commemorate the death of Melicarte or the victory of Theseus. The Nemean games celebrate the victory of Hercules over the Nemean lion, or the death of Archemoros. They are sometimes accompanied by the same incidents. The defeat of the monster is followed by the marriage of the god; of Perseus with Andromeda; Hercules with Hesione. The *fiancée* exposed to the monster and delivered by the hero, is none other than the May bride of the German legends pursued by the spirits of the savage chase. In the cult of Attis the sacred marriage follows the death and resurrection of the god. The victory of a young god against an old monster is a rite of spring. The feast of Marduk came in the spring; the feast of St. George, celebrating the victory over the dragon, took place on April 23rd.

Sometimes it happens that the god dies after his victory. In one of Grimm's fairy tales the hero, having fallen asleep after his struggle with the dragon, is murdered; the animals that accompany him recall him to life. The legend of Hercules presents the same adventure: after killing the Typhon and being asphyxiated by the breath of the monster, he lies down lifeless. He is brought back to life by Iolus with the help of a quail.

These combatants are duplicates of the same spirit. The origin of the myths of this form are generally forgotten: they are presented as meteorological conflicts between the gods of light and those of darkness: the gods of heaven and of hell. The combatants are beings of the same nature whose differentiation, accidental and unstable, belongs to the religious imagination. In Assyrian, Persian, Greek and Roman mythology these great conflicts are between related beings: fathers and sons—story of Titans —between brothers, or uncles and nephews, etc. There is another illustration of the fundamental identity between participants: the crab and the scorpion are sometimes the allies, sometimes the enemy, of the sun god; in short, they are forms of the same god. Again, Perseus after slaying the gorgon, mounts the horse Pegasus, born from the blood of the gorgon, and rides away.

Thus the sacrifice had produced in mythology a multitude of off shoots. It had become one of the fundamental themes of the divine legends. But it is precisely the introduction of this event in the legend of a god which has determined the ritual formation of the sacrifice of the god. Priest or victim, priest and victim, both are a god already formed who acts and suffers at one and the same time

in the sacrifice. Now the divinity of the victim is not limited to the mythological sacrifice, but it belongs equally to the real sacrifice which corresponds to it. The myth, once formed, reacts upon the rite whence it has come. So the sacrifice of the god is not simply the subject of a beautiful myth. Whatever may have become of the personality of the god in the syncretism of the pagan myths, it is always the god who submits to the sacrifice. He is not merely a symbol. There is, at least in the beginning, a real presence of the god, as in the Catholic mass. As we have noted, in all sacrifices the victim possesses some degree of divinity, but in the sacrifice of the god, the victim most often given the name of the god, is the god himself.

We know that the sacrifice is repeated periodically because the rhythm of nature requires this periodicity. The god comes and goes, comes and goes, a continuous personality, existing by himself and possessed of multiple qualities and powers. It follows that the sacrifice appears as a repetition and a commemoration of the original sacrifice of the god. To the legend which accompanies it, is generally added some circumstance which assures its perpetuity. So, for instance, when a god dies, an oracle prescribes an expiatory sacrifice which reproduces the death of this god. When one god vanquishes another, he perpetuates the memory of his victory through the institution of a cult.

The types of sacrifice of the god which have just been reviewed are realized concretely and unifiedly in one Hindu rite: the sacrifice of the soma. This was a real sacrifice of the god. The plant called soma, was placed on an altar, worshipped, crushed and then killed. From the crushed branches the god, reborn, disengages himself and expands over the earth to the various domains of nature. He is now soma the god, not soma the plant. He is the sun and moon, clouds, lightning, rain, king of plants, all centered in the plant before its killing. The latter is the depositary of all the nutritive and fecundating properties of nature. It is simultaneously the food of the gods and the intoxicating drink of men, creator of the immortality of the former and the transient life of the others. All these forces are concentrated, created, and distributed again by the sacrifice.

Theology borrowed its notions of the structure of the universe from the sacrificial myths. It explained creation, as the popular imagination explained the annual life of nature, as brought about

by sacrifice. The origin of the world it ascribed to the sacrifice of the god.

In Assyrian cosmogony, the blood of the vanquished Tiamat gave birth to human beings. The separation of other elements from chaos was conceived as the sacrifice or the suicide of the demi-urge We believe that the same conception was existent in the popular Hebrew beliefs. It appears in the Norse mythology. It is also at the base of the Mithraic cult. It was in the Hindu legend of creation. The offensive reversions of chaos and evil require ceaselessly new sacrifices, creators and redeemers. Thus transformed, and to say sublimated, the sacrifice has been preserved by Christian theology. Its efficacy has been transported from the physical world to the moral world. The redemptive sacrifices of the god is perpetuated in the daily mass. We shall not attempt to seek out how the Christian ritual of the sacrifice was formed, nor how it is attached to anterior rites. Let it suffice to recall simply the astonishing similarity between the sacrificial rites just examined and the Christian sacrifice and to indicate how the development of the rites, so similar to those of the agrarian sacrifice, could give birth to the conception of sacrifice, redemptive and communal, of the unique and transcendental god. The Christian sacrifice in this respect is one of the most instructive that we encounter in history. Our priests seek by the same ritualistic procedure almost the same effects as did our distant ancestors. The mechanism of consecration in the catholic mass is, along general lines, the same as that of the Hindu sacrifices. It presents us with a clearness that leaves nothing to be desired, the alternative rhythm of expiation and communion. The Christian imagination has built on the plans of the ancients.

Conclusion.

It can now be seen of what in our opinion the unity of the sacrificial system consists. It does not come from all possible sorts of sacrifices springing from a primitive and simple form, as Robertson Smith held. Such a sacrifice does not exist. Of all sacrificial procedures, the most general, the least rich in elements, are those of sacralization and desacralization. Now, in reality, in every sacrifice of desacralization, however pure it may be, we always find a sacralization of the victim. Conversely, in every sacrifice of sacralization a desacralization is necessarily implied; for otherwise the remains of the victim could never be utilized. These two elements are so interdependent that one can not exist without the other.

But, furthermore, these two sorts of sacrifices are yet only abstract types. Every sacrifice takes place under certain circumstances and with determined ends in view; from the diversity of these ends are born the diverse forms which have been described. Now, on the one hand, there is no religion where these forms do not exist in great numbers more or less; all the sacrificial rituals that we know are very complex. On the other hand, there is no particular rite which is not complex in itself; for it either seeks several ends at once, or else to attain one end, it sets in motion several forces.

In the Hindu animal sacrifice, this complexity is very potent. We saw how expiatory parts were offered up to bad spirits, divine parts were reserved, parts were set aside for the communal feast, sacred parts were eaten by priests. . The victim serves equally in imprecations against the enemy, in divinations, in vows.

If the sacrifice is so complex, whence comes its unity? The fact is that beneath the diversity of forms which it embraces, the process is always the same, and can be used for the most varied ends. "This operation consists in establishing a communication between the sacred world and the profane world through the intermediary of a victim, that is to say, through a sacred victim destroyed in the course of the ceremony." Now contrary to what Robertson Smith believed, the victim does not come to the sacrifice necessarily with a sacred nature, complete and definite; it is the sacrifice itself which confers it upon him. It may endow the victim with the most varied powers, and thus make him apt to fulfill the different functions whether in different rites or during the same rite. It can transmit equally a sacred character from the religious world to the profane world or conversely. It is indifferent to the meaning of the current which passes through it.

There is no room to explain at length why the profane thus enters into relations with the divine; the fact is that the profane finds in the divine the very source of life. Why does it approach the divine at a distance? Why does it communicate with it through an intermediary? The destructive effects of the rite explain in part this strange procedure. If religious forces are the very principle of living forces, in themselves, they are such that contact with them is dangerous to the vulgar. Hence insertion of the victim is an intermediary, the victim itself succumbing to the potent force of the divine. "It redeems him." Moses had not circumcised his son; therefore Jehovah came to have it out with him in a hostelry. Moses was dying when his wife violently cut off the foreskin of the child

and threw it at the feet of Jehovah exclaiming: "You are a husband of blood to me." The destruction of the foreskin satisfied the god who did not destroy Moses redeemed. There is no sacrifice where some idea of redemption does not enter.

But this first explanation is not general enough, for in the case of an offering, the communication is likewise effected through an intermediary, and yet there is no destruction. The fact is that a sacred condition that is too strong, has serious disadvantages, even though it is not destructive. It isolates him who is affected with it from all things profane and the sacrifice must provide means of freeing him from it in due time. Hence the ceremonies of leaving the place of sacrifice that I described last time.

There is another aspect of sacrifice: abnegation and its consequent profit. The abnegation is imposed upon the sacrificer as an obligation: the gods require it. On the other hand, if the sacrificer gives something of himself, he does not give himself completely; he prudently reserves some of himself. That is to say, if he gives, he puts himself in a position to receive. The sacrifice is therefore a thing of usefulness to the sacrificer as well as an obligation. That is why it has often been conceived of as a contract. At bottom, perhaps, there is no sacrifice which is not contractual. The two parties exchange their services and each receives his due. For the gods themselves need the profane as the profane needs the divine. If nothing was preserved from the harvest, the god of grain died; it was the soma which men gave the gods to drink which made them fit to resist the evil spirits.

There is, however, one case where all selfish calculation is absent. That is in the sacrifice of the god: for the god who sacrifices himself gets nothing in return. There is no intermediary. He is at once the victim and the sacrificer. All the various elements which figure in ordinary sacrifices enter here and become fused. But such fusion is possible only with mythical, imaginary, ideal beings. That is how the conception of a god sacrificing himself for the world arose, and became even for the most civilized people the highest expression of abnegation without reward.

But just as the sacrifice of the god does not leave the sphere of the religious imagination, so may we believe that the entire system is nothing but a play of fantastic images. The powers to whom the faithful one sacrifices his most precious belongings, seem to have nothing positive about them. He who does not believe, sees in the rites naught but vain and costly illusions and is astounded that all

mankind was engaged in dissipating his strength on phantom gods. There are, however, some realities to which it is possible to attach the institution in its entirety. Religious ideas, because they are believed, *are;* they exist objectively as social facts. Sacred things, gods included, are social things. In order, therefore' that the sacrifice be well founded, two conditions are necessary. In the first place, there must be, outside the sacrificer, things which make him depart from himself and to whom he owes what he sacrifices. In the second place, these things must be near him so that he may enter into communication with them, find in them the strength and assurance which he needs and extract from their contact the benefit which is forthcoming in the rites. The sacrifice, then, has its social uses.

Viewed from one aspect, this personal renunciation of goods by individuals or by groups gives strength to the social forces. Expiations and purifications, communions, sacralizations of groups, creations of city spirits give periodically to the group, represented by its gods, this good, strong, grave, terrible character which is one of the essential traits of all social personality. From another aspect the individuals find profit in this same act. They confer upon themselves and upon the things which are closest to them the full social force. They clothe with a social authority their vows, their sermons, their marriages. They surround, as with a circle of sanctity which protects them, the fields which they work, the houses which they build. At the same time they find in the sacrifice the means of re-establishing equilibrium: through expiation, they wipe out a social curse, and return to the fold: through the deductions which they make from things which society uses, they acquire the right to enjoy them. The social norm is thus maintained without danger to them. Thus the social use of sacrifice is fulfilled, as much for the individual as for the group.

As for the rest, we have seen how many beliefs and social practices which are not properly religious are in harmony with the sacrifice. It has been concerned with contract redemption, pain, gifts, abnegation, relative ideas of the soul and immortality which still are at the basis of society, morale, etc. Hence, the great importance of the notion of sacrifice for sociology.

TWO GOSPELS: NON-RESISTANCE AND "REVOLUTIONARY FORCE"

BY VICTOR S. YARROS

LEON TROTZKY, the creator of the Russian "red" army, has been called a brilliant writer and a remorseless logician. Bernard Shaw dubbed him "the prince of pamphleteers." He is audacious, fluent, well-read, and full of confidence in the irrefutable soundness of his own arguments. Even opponents have been impressed by his controversial methods and his command of *seemingly relevant* facts, historical and contemporary.

In his new book, *Whither England?*—which predicts the collapse and destruction of the British kingdom and empire, and which contends that American competition and American plutocracy are destined to give old England the *coup-de-grace*—Mr. Trotzky stops to discuss the attacks of radicals, labor leaders and evolutionary reformers generally on the gospel of "revolutionary force," and to dispose of them once and for all. In this part of the volume—which alone concerns us here, Trotzky writes with an air of easy triumph. The opponents of terror and force as revolutionary weapons are called sanctimonious hypocrites, weak sentimentalists, dupes of bouregois sophists, ignoramuses, what not. They are accused of glaring self-contradictions and childish misconceptions. To disbelieve in force, says Trotzky, is to disbelieve in life, to violate all canons of reasoning, to betray the cause of true democracy and justice. Nothing can be, has been, or ever will be accomplished without force. We owe what is best in modern society to revolutions, insurrections, strikes, threats—in short, force. How can the proletariat renounce force when his turn has come to demand simple justice? At what point does force become wicked and immoral?

All this is mere rhetoric. Let us follow Mr. Trotzky's argument and see how rational it really is, what evidence or considerations

it rests upon, and how the conclusions and premises are established by the aggressive author.

In the first place, Trotzky points out that those who repudiate force in revolution are inconsistent if they support it in the cause of law and order. Not to believe in force, he says, is to be a non-resistant; and the non-resistant is bound to oppose *all* forms of punishment. Those who believe that the state has the moral right to punish lawbreakers, argues Trotzky, cannot logically deny the right of a revolutionary government or party to use force against *its* foes —the violators of *its* laws and policies.

It is true, of course, that there are very few rigorously consistent non-resistants in the world. Even the late Count Tolstoy, who preached that doctrine uncompromisingly, admitted to friendly cross-examiners that he could not be certain that he would live up to it in all circumstances. He might, for instance, he owned, use force against an armed burglar if he saw no other way of saving a young girl from violence and outrage. Jesus himself did not always practice his resist-not-evil injunction, for he resisted and attacked evil when he drove the usurers and money-changers from the temple. But what of this? It is absurd to assert that one must be either a non-resistant or a champion of force and violence no matter by whom employed, or under what conditions and with what safeguards against inhuman abuse.

To common sense it is obvious that the punishment of duly tried and convicted lawbreakers by the state cannot be pleaded as an excuse for lynching mobs, or for highway robbery and murder. The state punishes under laws and standards of conduct that reflect the sentiment of the community. The punishment is not arbitrary; it is preceded by inquiry, trial and appeal. The offender has every chance to establish his innocence, or to protect his rights even when guilty. The mob and the criminal punish innocent persons and know nothing of restraint, of process of law, of necessary checks and safeguards.

Again, there is a difference between force applied in a civilized and humane way and force used brutally, savagely, vindictively. Revolutionary governments often plume themselves on their severity toward counter-revolutionists, or toward bribe-taking officials, or toward profiteers and speculators. There is no virtue in this severity. The so-called "bourgeois" governments would be fiercely denounced were *they* to do the same thing. The recognition of civil rights and the merciful treatment of most criminals are among

the victories of reason and decency over barbarism and cruelty. Revolutionary governments, being insecure, revert to barbarism or to martial law, but that is retrogression, not advance.

Force is indeed a necessary evil, but it is being applied with more and more reluctance and with less and less severity. Trotzky is or pretends to be unaware of the evolution of penology, the prison-reform movement, the parole and probation systems, the "honor farms," and the steady elimination of the degrading and brutal elements in punishment. Like all fanatics and extremists, his doctrine is "All or Nothing," whereas social amelioration is a slow, evolutionary process.

Mr. Trotzky next takes up the distinction often made by advocates of force between governments that are tyrannical, that tolerate no opposition and no criticism, and liberal, democratic governments that permit legal forms and methods of opposition. He sees no substance in this distinction. If, he says, force is justifiable as against czars and despots who suppress free speech and free discussion, and who resist democratic demands, force is justifiable as against the so-called liberal, democratic and free governments, because, forsooth these governments are very far from being as progressive and democratic as they profess to be. Take England, for example, says Trotzky. It claims to be thoroughly democratic, so far as politics and government are concerned, and this claim is admitted by radicals and labor leaders. But what are the facts? Is there universal suffrage in England? There is not, since no man under twenty-one is allowed to vote and no woman under thirty. Workingmen and workingwomen, says Trotzky, mature early, and are as capable of exercising judgment and defending their interests at eighteen, say, as at twenty-one, or at thirty. The privileged classes deliberately disfranchise the wage workers of certain ages because they fear them. But, be this as it may, the proof is supposed to be complete that England is not a complete or genuine democracy. It follows that force may be used by the workers to secure political or economic reforms which they cannot obtain by a restricted suffrage.

What a tissue of fallacies and superficialities! There is not the smallest reason to believe that the extension of the suffrage to all persons of eighteen—and surely even Trotzky would not demand votes for children!—would alter the political situation in England. The young sons and daughters of the upper and middle classes would have to be enfranchised as well as the sons and daughters of the proletariat, and the relative positions of the classes would re-

main the same as now. The labor-radical elements would remain a minority of the voting population, and would still be unable to carry their measures. Would force be justifiable then on their part? If so, *any* minority may use force against a majority, and democracy is abandoned in favor of tyranny.

Besides, let it be granted that the extension of suffrage in the directions pointed out by Trotzky is desirable and dictated by the principle of democracy. Such extension manifestly may be expected to take place in the normal course of affairs. Many important, far-reaching reforms have been achieved without the use of force, and many more will be thus achieved in the future. Democracy is constantly gaining ground, despite the apparent and temporary successes of bolshevism or of Fascismo. There is, in truth, no permanent alternative to democracy. Tyranny begets rebellion and white terror leads to red terror. Majorities will not long submit tamely to usurpers or cliques. The suppression of free discussion, independent organs of opinion and legitimate associations merely drives the opposition to adopt subterranean methods.

Mr. Trotzky may point out that the dictatorship is no communist invention, and that historians of the most conservative sentiments have nothing but praise for *some* dictators of the past. This is true, and it would be foolish to assert that today no conceivable situation would justify a temporary dictatorship of a minority. But Trotzky is seeking to defend, not a dictatorship under certain very exceptional conditions, but the dictatorship of the communist group in Russia, as well as his advocacy of like dictatorships in England, Germany, France, Belgium and America. He believes that there is a virtue in revolutionary terror. He has the zeal of an old inquisitor and burner of heretics. Like some of the characters in Anatole France's *The Gods Athirst*, Trotzky glorifies and almost sanctifies revolutionary force, treats it as sacred and possessed of miraculous powers of redemption. This attitude, of course, is utterly irrational. Communists are mere men and women who hold certain opinions. There is no reason why those who entertain different opinions should humbly efface themselves or submit to oppression and repression. Differences of opinion suggest compromise, and in all democratic governments legislation and policy represent compromises entered into after full and spirited discussion.

If communists are entitled to use "revolutionary force," then reactionaries, Fascists, royalists and others are also entitled to use force. The Trotzkys cannot condemn the Mussolinis, and the Mus-

solinis cannot condemn any type of usurper who may succeed in capturing the army and navy.

It has been urged, indeed, that in Russia communism has so far maintained itself, and may succeed in establishing itself, because it is a *religion* and not merely an *economic system*. But Fascismo, too, is a religion, and any political creed, not excepting the most reactionary, may be fervently espoused by many and exalted to the religious plane. Mr. John Maynard Keynes has been reminding us of the melancholy fact that most of the great religions have used force ruthlessly. So they have, but they have survived by virtue of their mystical elements. Communism abjures mysticism and supernaturalism, and will have to be judged solely by its material fruits. It cannot give peace or happiness either to the proletariat, in whose name it speaks, or to the intelligent and cultured elements. It cannot give prosperity, and that condemns it in the eyes of the working classes; and it cannot satisfy the spiritual needs of the men of science, of the artists or of the experimental and open-minded social reformers. As a religion, what has communism promised? Equality, solidarity, fraternity, respect for human dignity. None of these desiderata are the monopoly of a theoretical communism, for genuine democracy and rational libertarianism fully recognize them and strive to realize them in everyday practice. Voluntary, altruistic communism may be a conceivable and even a worthy ideal; compulsory communism, on the other hand, is a grotesque and self-contradictory paradox.

Mr. Trotzky's defense of tyranny and revolutionary force, we conclude, rests on false premises, far-fetched analogies, bad reasoning and willful misinterpretation of the course of political, economic and social evolution.

CRIME AND SOCIAL COWARDICE

BY B. H. SOMERVILLE

THOSE who believe the effect of crime on the character of society to be deep and subtle, and therefore lasting, tend to believe in full punishment. Punishment, admittedly, has at least *some* effect as a deterrent to other men who would commit similar crimes, as well as a deterrent to the criminal himself. Punishment has at least *some* effect in maintaining law and order.

In order to make men comprehend the painfulness, which is to say the evil, of crime more fully, what could possibly be more effectual than letting them learn of many cases—*actual* cases—in which crime meets with punishment of the full severity deserved! Where is the man who has no respect for the painful, the disagreeable! The man who, in some circumstances ignores the painful is merely a man who in those circumstances does not fully comprehend it. Even the man who faces the painful and endures it bravely usually makes no attempt to ignore it. He *knows* his fate, and resigns to it because something in him that is higher than fear of pain holds him. Indeed, how could there otherwise be true bravery at all!

Since the interest of the individual criminal is as nothing compared with the interest of society, the question is not so much, Does punishment deter actual criminals? as it is; Does punishment make society better at heart? When we focus our attention upon the criminals instead of upon the heart of society, we find ourselves attempting to improve society in improving the criminals only, hence failing miserably. Realizing that nothing exists without having influence upon all other things in existence, how can we fail to see that crime and punishment have effect upon the very heart of society—effect separate and distinct from the effect upon the individual criminal!

For instance, when a bandit kills a man who is fearless enough to resist him, the case is far more than that of one mere man's killing another mere man. Were all men really equal—morally, if not

be but a case of the loss of one of society's countless individuals, physically and mentally—the case would, indeed, be simple. It would But any man with a knowledge of the great difference in moral value among men everywhere sees in such thing more than mere loss in population. He sees as well a loss to morality, a lowering of society's general moral tone. For fearlessness, a decided virtue, has shown itself in some man only to be destroyed in the destruction of the man.

Probably all of us have seen that fearlessness, according as it is extreme—according as it is *great*—tends to bring the individual to destruction. Over the entire period of civilization—in fact, ever since men have learned to look beyond their own immediate struggle for existence, to sacrifice themselves for their race, or for a principle—we may safely presume that the race has been losing its more fearless men. Socrates, Hannibal, Caesar, are a few among the outstanding examples.

Men's fearlessness, often, indeed, saves them. Fearlessness saves men the more often according as it has root somewhere in the man's own interest. And fearlessness, especially if it be of the more self-evident sort, tends to make the man respected all the more. But let us not allow tendencies to become blurred in our minds by special cases, nor principles by exceptions.

Just as New York City now feels an urge to advertise against crime, saying that criminals "can't win," so do the more respectable men feel an urge, for the sake of society, to "advertise" that fearlessness *pays*. And so most respectable men today have come to believe that fearlessness actually pays *the individual*, and pays in a real, material, way. The effect of the tendency of the more fearless to be destroyed upon society's spirit is not a thing to be passed over with a word of hope and a prayer for better things to come. It gives warning that cowardice is growing—that the race is moving toward a cowardly end. Unspeakable, this may be, yet true. The race may boast of its heroes as much as it pleases of its brave men who have voluntarily accepted untimely death; yet these men may be pointed to, not as something gained to the race, but as something lost to it.

Whether or not we believe fearlessness to be inherited in the biological sense, surely we all realize that the higher values, all the way from mere hard work to the highest of self-sacrifice, tend to gravitate together—to be found together to a significant extent. Did not Socrates say the wise man is good? And how long before even

Socrates did men recognize that the higher things have mutual affinity? In the loss of anything high, how much else tends also to be lost?

When fearless men are destroyed we see something else destroyed also, namely the doctrines of these fearless men. Is there a more sure way to destroy any doctrine than to destroy those who put it into practice? All human activity, being intelligent, is based upon principles, upon philosophy of some sort. Whether or not the doer is conscious of it at the time, a philosophy lies behind every deed. Not men's words, but their actions, express their real beliefs, their real principles. The man who really believes in honesty acts honestly. The man who really believes in courtesy acts courteously. The man who really believes in fearlessness acts fearlessly.

Cowardice, sadism, crime—these are close kin. Just as crime is to a great extent cowardice, so it is to a great extent sadism. (Shall society become as a great masochist?) And, are we surprised that criminals delight to hurt other men, not only as to material possessions, but also as to self-respect—the thing which many men even today, value above all material possessions? When they can hold the threat of instant death over their victims, the vast majority of criminals do not hesitate to insult as vigorously and as mortally as their feelings prompt them to do. And if men fail to avenge *mortal* insults, what insults *will* they avenge?

When men hear of their fellows' being insulted without making the least attempt to avenge the insults, they can hardly feel that they themselves have so very much to fear in insulting these men likewise. Whatever else may hold them from insulting these men, fear of these men tends to be greatly reduced. These men have lost somewhat of their *respect*.

Thus does the tendency to insult, rather than to respect, gradually grow. Whether or not it grows at a *cumulative* rate, is a different question—the point is that it *does grow*.

However greatly men may have respected one another in times past, it is difficult to find great respect for one another among men today. And, how can there be true fraternity among men, where true mutual respect is lacking? Well could Bryce, speaking of fraternity, say, "Not even far off do we see her coming shine."

Among men of the more cultured classes we find comparatively few who insult one another in a vile manner. Yet one usually finds quite a number of men from these classes insulted freely when they come in contact with men from the less cultured classes. For every

taxi driver who shoots his passenger in a dispute over the fare there are probably thousands who insult their passenger to the limit. For every case in which a janitor beats a tenant, there are probably thousands of cases in which the tenant draws out of the dispute—deciding to "use discretion" in dealing with that janitor, giving vent to his feelings in saying he "doesn't see what things are coming to." (At the present rate of decay in general fearlessness, who, indeed, does "see what things are coming to"?)

Needless to say, there are still many men with great self-respect—many men who have been spared all occasions in which they would have to vindicate their self-respect at the cost of their lives. There are yet more men of great self-respect who have been unthinkingly converted to the doctrines of the "discreet," and who have therein been protected from the need of vindicating their self-respect. Quakers believe in the doctrine of non-resistance. So do a great many non-Quakers. Yet, of course, where these are recognized as non-resisting persons, they are insulted all the more freely.

Social cowardice grows, then, as the more fearless are eliminated from the race by the more or less criminal. And it grows as the doctrines of these more fearless are supplanted by the doctrines of the "discreet," of those who would not avenge insults, who would not resist. Whether the doctrines of the fearless survive and the fearless perish, or the doctrines of the fearless perish and the fearless survive, the result for society is the same—society comes to act as a coward.

This conclusion is far from pleasant. Is the world sufficiently fearless really to consider it?

Would we really check social cowardice, however, we may be sure the thing can be done. "Where ever there is a will there is a way"—but there must be a will—a real, *sufficient* will. Let us work toward gaining that will.

Our will to check social cowardice must, if true, express itself in doing away with all leniency toward the criminal, insofar as leniency is the result of any weakness of spirit. For the criminals, far more than any other group, are destroying society's courage. Where criminals meet with so-called leniency crime increases—gradually, yet steadily. Where crime increases, the more fearless, with their doctrines of fearlessness, are so much the more endangered, so much the more destroyed.

The man who realizes that far-sightedness is more practical than near-sightedness, will not act in a hasty or thoughtless manner. As

long as he sees a more far-reaching way to utilize his efforts toward checking social cowardice, he will not face certain and instantaneous death for a lesser issue. He will ever look ahead, watching, as far as he can, the heart of the thing, working hard and with serious purpose, yet biding his time. He will direct his efforts toward the end that the will to check social cowardice become sufficiently organized therefore sufficiently effective

HEALING MIRACLES OF JESUS

BY JULIUS J. PRICE

FROM even a scant survey of the New Testament, it is quite evident, that miracles occupied an important place in the ministry of Jesus. Whilst the majority of critics discountenance the supernatural miracles attributed to this God-Man, yet there are some who cling most tenaciously to their belief in the truth of his healing miracles.

The author of the article entitled "Jesus" in the *Encyclopaedia Biblica* is inclined to the latter theory, for he says, "The healing ministry judged by critical tests stands on as firm historical ground as the best accredited parts of the teachings." Should we, however, be inclined to accept this theory of miracle healing, we are immediately confronted with the difficulty—that this miraculous healing power cannot be attributed to Jesus alone. For it is an acknowledged fact that amongst the Jews, Hindus, and Mohammedans a sort of supernatural Therapeutics has always been known, for well does Harnack remark: "Nor was it God's messenger alone, but magicians and charlatans as well who were thought to be possessed of some of these miraculous powers."

This power can lay claims to no divine inspiration or religious sanctity and so cannot serve as a criterion of a religious truth or a moral excellence. Therefore the so-called miracles cannot be taken as conclusive proof of Jesus divine mission.

Even Gospel accounts proves that Jesus was not unique in this one power but that others yielded the same power over similar diseases. The Pharisees for instance, did not dispute the ability of Jesus to heal certain diseases but they attributed it to his connection with Beelzebub. Since Jesus in several gospel accounts was regarded as anything but a righteous person, it proved to the Pharisees that these healing miracles could be performed by righteous as well as sinner alike. And to prove this contention we have only to turn to the account in the gospels where we find this contention discussed (compare Matt. ix. 34; xii. 24; Mark iii. 23; Luke xi. 15).

It can be further proven from the gospels (Matt. xii. 27; Luke xi. 19) that the disciples of the Pharisees also performed such miracles as are attributed to Jesus and that this fact is admitted by Jesus himself. "And if I by Beelzebub cast out devils by whom do your children cast them out." Again the gospels call our attention concerning those who cast out devils but yet were not numbered amongst the followers of Jesus (compare Mark ix. 36-40; Luke ix. 49). And, further still, the oft repeated assertion that the disciples could only heal in the name of Jesus is disproved in the gospel of John where the blind beggar regains his sight by washing in the pool of Siloam (compare John ix. 7).

Another point that we must consider is that Jesus demanded faith in himself and his teaching before he would proceed to use this healing power. And strange to say he attributed any failure of his to heal the person in question on the part of the disciples' "lack of faith." Thus the author of the article "Gospels" in the *Encyclopedia Biblica* takes shelter in the Neurotic theory of the healing miracles. He writes, "Of course we must endeavor to ascertain how many, and still more, what sorts of cures were effected by Jesus. It is quite permissible for us to regard as historical only those of the class which even at the present day physicians are able to effect by physical methods as more especially cures of mental maladies. It is highly significant that in a discourse of Peter (Acts x. 38), the whole activity of Jesus is summed up in this that he went about doing good and healing all those that were oppressed by the devil. By this expression only demoniacs are intended (compare also Luke viii. 32). It is not at all difficult to understand how the contemporaries of Jesus after seeing some wonderful deeds wrought by him which they regarded as miracles should have credited him with every other kind of miraculous power without distinguishing as the modern mind does between those maladies which are amen-

able to physical influence and those which are not. It is also necessary to bear in mind that the cure may often have been only temporary. If there was a relapse people did not infer any deficiency in the miraculous efficacy of the healer; they accounted for it simply by the return of the demur who had been cast out. On this point Matthew xii. 43-45 is very characteristic. Perhaps also Luke viii. 2 may be cited in this connection if the seven devils cast out of Mary Magdalene not simultaneously but on separate occasions."

In one of the issues of the *Hibbert Journal* the theory of miracles healing is questioned by a writer of an article entitled "The Miracles of Healing." It is his contention that even should the Neurotic theory be accepted there is still matter for great contention and unbelief. But this contention of incredulity need not be a matter of great dispute when we consider that the account of miracle healing in the gospels have been greatly exaggerated. For well does Harnack remark, "*The gospels are not, it is true historical works any more than the fourth; they were not written with the simple object of giving the facts as they were; they are books composed for the work of Evangelization.*" The gospel accounts are in themselves the best witnesses of this fact.

We invariably find an account that appears simple in Matthew, is found highly colored and exaggerated in Luke or Mark. In the gospel of John the state of utter absurdity is reached in the assertion that if all things done by Jesus were written in Books the world would not be large enough to contain them. This assertion is not only ludicrous but as exaggeration of a Haggadic possibility.

A number of gross exaggerations might be quoted from the gospels and it can easily be understood how trivial occurrences were magnified into the greatest of wonders by men who sat down to write events not with a real historical accuracy but with one thought and that to make out a good case for the wonder working power of their hero.

We must have a stronger case of strict accuracy in the gospel narrative with regard to the miracles of healing wrought by Jesus before we can even approximate the neurotic theory otherwise we must reject them outright.

The claim to divine intervention in the healing miracles of Jesus meets with another obstacle in the fact that Paul as well as many early Christian dignitaries make like pretentions of miraculous healing. And even throughout the ages of time, history records innumerable individuals and some strong sects laying claims

to like power. We have only to refer to the Monk Julian, who cured by his words a possessed person. Sabinus, Bishop of Placentia, wrote a letter to the River Pol, which had overflowed its banks and flooded some church lands. When the letter was thrown into the stream the waters at once subsided. Irenaeus, Apollonius, Vespesian, the King's touch, in English history; Dowie and his sect, Mrs. Eddie and her Christian Scientists, and others too numerous to mention, support the above contention.

It is therefore evident that if the above healing miracles accredited to Jesus bear an iota of truth, his was no exceptional power.

One of the fundamental doctrines of Christian Science is summed up in the following words by Mrs. Eddie: "Christian Science lays claim to the healing of most of the diseases which affect the human body while it has another still more important claim to the healing of the Spirit."

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In the light of these facts it cannot be gainsaid that if Christianity finds no other means of explaining the miracles of Jesus than by the neurotic theory, it is sufficient proof that Jesus can claim no greater power than that of the many other of a Thaumaturgists who lived before and after him.

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